LIBRARY
JAN 18 1950
DARTMOUTH COLLEGE

The Christian Century

PUBLISHED WEEKLY

Attempts to Improve Me
By Bishop F. J. McConnell

How Much Brotherhood?
An Editorial

The Pope's Domesticated God
By Reinhold Niebuhr

Can We Feed the World?
By Dan West

JANUARY 18, 1950

In This Issue

REINHOLD NIEBUHR is professor of applied Christianity at Union Theological Seminary, New York. Dr. Niebuhr's contribution to current Christian thinking is too well known, in Europe as well as in this country, to require any listing of the many books he has written or the part he has played in ecumenical gatherings. His article in this issue deals with the Christmas allocution broadcast to the world on Christmas Eve from the Vatican.

FRANCIS J. MCCONNELL continues in this issue the series of personal reminiscences which he has been contributing to The Christian Century. Now a retired bishop of the Methodist Church, Dr. McConnell's remarkable career included pastorates in Cambridge, Mass., and Brooklyn, N. Y.; the presidency of the Federal Council of Churches, and the chairmanship of the church committee which made the historic investigation of the issues in the steel strike of 1919. Bishop McConnell now lives in Lucasville, Ohio.

DAN WEST is director of leadership training for the Brethren Service Commission, and formerly was director of youth work for the same church. He spent a short time in relief work in Spain during the civil war, and helped to develop the famous heifer project. At the FAO conferences of 1948 and 1949 he served as an observer. He lives near Goshen, Ind.

Next Week

First article in the series on 12 distinguished American churches studies a church in a city of more than 100,000 population chosen in the states of the northwestern quarter of the nation.

Contents

EDITORIAL
- Editorial Paragraphs....67
- Spreading Atomic Eclipse?....70
- How Much Brotherhood?....71

SIMEON STYLITES: How to Avoid Engagements....72

CONTRIBUTED ARTICLES
- The Pope's Domesticated God, by Reinhold Niebuhr 74
- Some Attempts to Improve Me, by Francis J. McConnell....76
- Can We Feed This Hungry World? by Dan West....78

BOOKS
- Contemporary Thinking About Paul, edited by Thomas S. Kepler....81
- Albert Einstein: Philosopher-Scientist, edited by Paul Arthur Schilpp....82
- The World as I See It, by Albert Einstein....82
- Books in Brief....82

CORRESPONDENCE....83

NEWS OF THE CHRISTIAN WORLD
- New York....85
- Portland, Me....85
- South Africa....86
- West Germany....87
- Huntington, W. Va....88
- Australia....89
- Siam....90
- Brazil....91
- San Francisco....92
- Detroit....93
- The Church Roll....94

CURRENT FEATURE FILMS....95

The Christian Century

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Managing Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
MARGARET FRAKES, *News Editor*
CECELIA C. GAUL, *Copy Editor and Librarian*
ROBERT L. WILLETT, *Publisher*
LEONARD S. MEYER, *Business Manager*

Staff Correspondents

John W. Abbott (Providence, R. I.)
Hampton Adams (St. Louis)
C. D. Brodhead (Philadelphia)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
Kendig Brubaker Cully (Boston)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
Nathanael M. Guptill (Portland, Me.)
W. Bruce Hadley (Omaha)
W. O. Macoskey (Tacoma)
G. Merrill Lenox (Detroit)
Virgil E. Lowder (Chicago)
P. H. Lunn (Kansas City)
Acton E. Middlebrooks (Troy, Ala.)
Harvey H. Potthoff (Denver)
Henry G. Ruark (Weldon, N. C.)
D. R. Sharpe (Cleveland)
Alfred W. Swan (Madison, Wis.)
L. Ralph Tabor Washington, D. C.)
Alva W. Taylor (Nashville)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
Anthony Caliandro (Italy)
G. Baez-Camargo (Mexico)
W. G. Berry (Regina, Sask.)
Bernard Causton (World Council)
Jiri Carda (Czechoslovakia)
E. Gueron (Turkey)
K. E. Jordt Jörgensen (Scandinavia)
Mikko Juva (Finland)
Grace K. Kerr (Japan)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
A. T. McNaughton (Australia)
James R. Mutchmor (Toronto)
João Del Nero (Brazil)
Cecil Northcott (England)
P. Oomman Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Siegfried Scharfe (East Germany)
Winburn T. Thomas (Siam)
A. R. Tippett (Fiji)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1900, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1950 by Christian Century Foundation. All rights reserved.
Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Jan. 15-21. Church and Economic Life Week.
Jan. 16-18. Seminar for Christian Citizens (Adults) (American Friends Service Committe and Friends Committee on National Legislation), Washington, D. C.
Jan. 16-20. Emory University Ministers' Week; Clovis Chappell, Bishop Richard C. Raines, speakers.
Jan. 19-22. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
Jan. 20-21. Northern California-Western Nevada Council of Churches Cavalcade of Christian Education, Oakland; Georgia Harkness, Paul C. Payne, speakers.
Jan. 22. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.
Jan. 22. Ford Hall Forum, Boston; Louis Fischer, speaker.
Jan. 22-23. Florida Chain of Missionary Assemblies, Jacksonville Beach.
Jan. 23. United Church, Raleigh, N. C., Institute of Religion; David Bradley, speaker.
Jan. 23-24. National Convention of City Churches, Columbus, Ohio.
Jan. 23-25. Florida Chain of Missionary Assemblies, Jacksonville.
Jan. 23-27. Augustana Hospital Pastoral Care Seminar, Chicago.
Jan. 23, 30, Feb. 6, 13, 20, 27. Chicagoland School of Religion.
Jan. 24. New York Institute for Religious and Social Studies; Charles Abrams, Meyer Schapiro, Elbert D. Thomas, speakers.
Jan. 24-26. Nebraska Ministers' Convocation, Grand Island; Harold Bosley, John Trevor, speakers.
Jan. 24-27. National Congress on Home Missions, Columbus, Ohio.
Jan. 25. American Council on Judaism, New York chapter, Town Hall Luncheon; Sen. Ralph E. Flanders, speaker.
Jan. 25-27. Florida Chain of Missionary Assemblies, Daytona Beach.
Jan. 26-29. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
Jan. 28-31. Florida Chain of Missionary Assemblies, Orlando.
Jan. 29-31. Florida Chain of Missionary Assemblies, Winter Park, Winter Haven, DeLand.
Jan. 29-Feb. 3. Youth Week.
Jan. 29-Feb. 10. Seminar for Christian Citizens (Rural) (Friends sponsorship), Washington, D. C.
Jan. 30. United Church, Raleigh, N. C., Institute of Religion; Ralph J. Bunche, speaker.
Jan. 30-Feb. 2. Ohio Pastors' Convention, Columbus; Oscar F. Blackwelder, E. Stanley Jones, G. Bromley Oxnam, speakers.
Jan. 30-Feb. 3. Chicago Theological Seminary Ministers' Week.
Jan. 30-Feb. 3. Chicago Theological Seminary Alden Tuthill Lectures; Paul Tillich, speaker.
Jan. 31. Protestants and Other Americans United for Separation of Church and State Second Annual Conference, Constitution Hall, Washington, D. C.
Jan. 31-Feb. 3. National Lutheran Council 32nd Annual Meeting, Minneapolis.
Feb. 7. Churchmen's Seminar (joint Protestant sponsorship), Washington, D. C.
Feb. 12. Race Relations Sunday.
Feb. 12-18. International Council of Religious Education Annual Meeting, Columbus, Ohio.
Feb. 14-16. Pacific School of Religion Annual Earl Lectures, Berkeley, Calif.; Bishop Stephen Neill, speaker.
Feb. 14-16. Pacific School of Religion Pastoral Conferences, Berkeley, Calif.; Georgia Harkness, Ernest M. Ligon, Bishop Stephen Neill, speakers.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, JANUARY 18, 1950 NUMBER 3

EDITORIAL

NONFICTION books outsold fiction last year in this country. And among the five titles at the top of the nonfiction list of best sellers, three—*The Seven Storey Mountain,* by Thomas Merton; *The Greatest Story Ever Told,* by Fulton Oursler; and *Peace of Soul,* by Fulton J. Sheen—deal with the ministry of religion to human need. For that matter, the novel which sold most copies last year was Lloyd Douglas' *The Big Fisherman,* and John P. Marquand's study of the emptiness of life in the business squirrel-cage, *Point of No Return,* stood second. "The first five novels," says the *New York Times* in commenting on the list of 1949's best sellers, "accounted for only one-third the sales volume of the five best-selling general books. *Peace of Soul,* for example (fifth among nonfiction), sold just slightly under *The Big Fisherman,* the top fiction book." Think what you will of the contents of any of the books named; their popularity reveals the hunger for spiritual undergirding which is becoming pervasive. The *Times* quotes the *Retail Bookseller* as saying that what the book trade needs this year "is a book like *Forever Amber,* a book that the righteous and literary will deplore, that radio comedians will introduce in their programs, that some alert public morals vigilantes will ban into prominence, that will tap the vast reading public that seldom reads a book." The actual record of sales last year suggests that the booksellers may be wrong about the requirements of their own business. Today's harried men and women want something besides smut. They want help to find out what life is all about and to live it with dignity and a sense of fulfillment.

People Want Help!

Becoming Weary in Well-doing

ROBBINS W. BARSTOW, of Church World Service, during a speech in upstate New York the other day revealed that the churches sent material aid valued at more than $8 million to Europe and the Orient last year. Nearly $3 million was in cash. This sounds fine. We are glad to pass the word along to a wider public. The churches are still helping to relieve the appalling human misery which continues to torment so much of mankind. Unfortunately, Dr. Barstow's report on the aid provided through C.W.S. did not tell the whole story. At almost the same time William Z. Cline, national field director of CROP (the Christian Rural Overseas Program), was revealing that food gifts through that enterprise fell away off in 1949. The Friendship food trains filled and forwarded by CROP last year did not carry more than half as much food to the needy overseas as in the year before. Final tabulations may show that not even half as much was sent. Mr. Cline suggests several reasons for this drop. More Americans gave cash than the year before, and cash contributions did not equal, in the food they bought, the commodities formerly given. Local church interest and support lagged. There was too little understanding of the continuing nature of the needs abroad. Poor crops in some sections could be blamed for part of the decreased giving. But in the main, Mr. Cline was forced to admit, the trouble was that many Americans were just "too busy" to bother. After a world crisis has hung on for years, as this one has, it is easy to lose the sharp edge of one's interest and to become weary in well-doing. This seems to be what has happened on a large scale among church members in this country. It is to be hoped that the "One Great Hour for Sharing," the combined radio appeal of all religious relief agencies which is to be repeated on a national network in March, will reawaken a sense of urgent desire to help among American Christians.

Greenwich Awakens Catholic Fears

THE RECENT CONFERENCE at Greenwich (see The Christian Century for December 28 and Dr. Morrison's article in last week's issue) has aroused the fears of *America,* the Jesuit weekly. In an editorial in its December 31 issue this vigorously edited Roman Catholic organ, after remarking that "this merger mood" shown by seven evangelical denominations "may on first sight seem like a good thing," goes on to warn Protestants that it really isn't a good thing at all. Why? Because it probably means that Protestants are giving up their vital beliefs. Otherwise, how could they ever get together? "It becomes more obvious every day," says the Catholic weekly, "that such union is facilitated because the Protestant churches are progressively abandoning the historic theological tenets which have for centuries divided them. What we fear is that union among Protestants may progress at the price of attaching less and less importance to essential Christian doctrines." But of course *America* has a cure for this. If such movements toward church union as that launched at Greenwich make "many devout Protestants . . . increasingly feel a sense of betrayal," then "their eyes may turn to the Christ-given unity of his one, true church." "Our prayers," says *America,* "might well be directed to the intention that Protestant leaders will not sacrifice inner truths for outward cohesion. We hope that their heart-

searching and that of their flocks will, with God's grace, reveal to them the center of true oneness in Christ." Such words of warning, we do not doubt, are offered by this voice of the Society of Jesus in the friendliest spirit. But we hope that we will be forgiven if we suggest that, with the prospect of a united Protestant church having more than 15 million members about to enter American life, it may not be *only* the danger of theological irregularity which worries our Jesuit journalistic colleagues.

Parochial School Bus Service Mandatory

MASSACHUSETTS is all stirred up over a proposed referendum on the school bus issue. As the law now stands in that state it makes free bus service to pupils in parochial schools permissive; a committee pushing for a referendum would like to restrict tax-paid bus service to public school pupils. Both political parties act as though the idea of confining the use of public buses to public schools was the most unreasonable suggestion in the state's history—the Democrats because the core of their vote is Catholic, and the Republicans because they fear such a referendum would bring out an unusually heavy Catholic vote which, after registering against any change in the present law, would stay in the booths long enough to cast a straight Democratic ticket. A new factor may have been injected into the contest recently, however, by the office of Attorney General Francis E. Kelly when it ruled that a public school system *must* provide free bus transportation for parochial school pupils even when there are no public school pupils to be served. The question was raised by the superintendent of schools in Lynn. In a certain district in that city there are pupils demanding transportation to the first three grades in a parochial school but none who need such service to attend the public school. Must the city pay for the bus, even though its own schools have no need for it? The attorney general's office held that it must. It is possible that such a ruling may start some Massachusetts citizens thinking again about the bus question. So long as the only thing involved seemed to be nothing more than having the public buses pick up parochial school pupils along the routes they would be following anyway, many a citizen could see no great issue of church-and-state separation. But when it is claimed that the taxpayers must provide bus service for the exclusive use of the parochial school, the question takes on a new aspect. The camel's nose hunches forward another inch.

MacArthur Upholds Disarmament And Right of Self-Defense

WHAT did the Japanese people make of General MacArthur's New Year's message? Before long we will be hearing from Tokyo. In the meantime, we wonder whether it puzzled them as much as it did us. Most of the message consisted of a tribute to Japan's recovery and advance toward political good government and economic health. Those passages made good reading. If the picture in Japan is as gratifying as MacArthur says it is, the occupation can point to an achievement that will rate high in history. The puzzling part, however, came at the end. Here MacArthur started by rebuking "some contemporary cynics" who "deride as visionary Japan's constitutional renunciation of the concept of belligerency and armed security." "Be not overly concerned by such detractors," he exhorted the Japanese. Though Japan is the first nation to write renunciation of war and of the maintenance of armed forces into its constitution, yet the general insisted that "no constitutional provision was ever more fundamentally sound and practical." Yet right on top of that he affirmed that "no sophistry" could interpret this as "complete negation of the inalienable right of self-defense against unprovoked attack." General MacArthur, we fear, was tossing the Japanese back into the old morass in which the Kellogg-Briand pact sank to its death—the right of self-defense and what constitutes self-defense. We are confirmed in this fear by an A.P. dispatch from Tokyo which quotes Gen. Courtney Whitney—MacArthur's right-hand man—as interpreting the "inalienable right of self-defense" to mean Japan's "right to conclude defensive alliances." At any rate, when he starts discussion of rights of self-defense in the present unsettled state of the Far East, we will be surprised if General MacArthur does not succeed in weakening the very provisions of the Japanese constitution his message professed to praise.

No Intervention in Formosa, Says President Truman

WHILE last week's Century was still in the mails, President Truman set at rest the anxieties we expressed (page 36) lest he be pushed into some sort of armed intervention to save Formosa for Chiang Kai-shek. At a press conference on January 5, the President told the world that the United States will not send military advisers to Formosa, will not seek naval or air bases there, will not send troops, and "will not pursue a course which will lead to involvement in the civil conflict in China." Secretary Acheson backed up the President by insisting that, to maintain the honor of this country, we must set our faces as firmly against intervention in China's affairs now, when the tide is running against the Chinese whom we have favored, as in former days when we were exhorting all the nations to make this a basic principle in their dealings with that country. Some Republicans seem to be trying to make partisan propaganda out of this decision to keep out of China's civil war. But every argument they advance in behalf of the alternative policy was conclusively answered by Walter Lippmann in his syndicated column on January 2. If there are readers of The Christian Century who are in doubt about the wisdom of President Truman's decision, we trust that they will read that Lippmann column. On the day after Mr. Truman banged the door shut on American armed intervention on Formosa, Great Britain recognized Mao Tse-tung's Communist regime as the existing government of China. Washington has given no sign that this country is getting ready to do the same thing, but there are many practical considerations, both in the Far East and at Lake Success, pushing in that direction. The same column by Mr. Lippmann tells what some of them are. The Christian Century has been slow to make up its mind on this question. Even now we do not feel more than 51 per cent confident that the time for American

recognition has come. We have just received, however, a private letter from the American missionary who has been closer to Chiang Kai-shek than any other, and this man has no hesitation in saying that the United States should recognize Mao Tse-tung at once. Such a judgment, passed on the spot by one whose natural affiliations all point the other way, leaves a deep impression.

Ominous Developments At Jerusalem

KING ABDULLAH of Jordan has not yet, as we go to press, issued the decree formally annexing the Arab-held parts of Palestine to his Hashamite kingdom. But there is no reason to question the report from Cairo that he is about to do so. That will place the walled city of Jerusalem, with Bethlehem and the region around Jericho and the southern end of the Dead sea, in the Arab kingdom which Britain created 28 years ago. That it will further complicate the Palestine situation and make more difficult the effort of the United Nations to internationalize the Jerusalem-Bethlehem area, goes without saying. It may, in fact, reduce the U.N. to complete frustration. This suggests that Great Britain is not unwilling to see the U.N.'s trusteeship council hamstrung, for Jordan has always danced to the British tune. Even more important is the fact that Abdullah's move will virtually complete the split of Arab nations into two warring camps, one of the Hashamite kingdoms, Jordan and Iraq, possibly also joined by Syria and Lebanon; the other made up of Egypt and Saudi Arabia, but also wooing Syria and Lebanon. The outcome could easily be years of Arab civil war throughout the Middle East. This would afford Russia endless opportunities for intrigue, while it would keep the whole region in such turmoil that the attempt to establish Israel on a firm economic base would be doomed to almost certain failure. Meanwhile, the report of Moshe Sharett, Israeli foreign minister, on his failure to block the internationalization vote in the U.N. Assembly, has thrown a grim light on the state of mind responsible for the new state's policies. Mr. Sharett told the Knesset (the Israeli parliament) that the Vatican supported internationalization because of its desire for revenge on the Jews for crucifying Christ! The Catholic stand, he said, was to be interpreted as the product of "a fanatical religious dogma, the desire to seek revenge for an ancient sin and to settle an account of 19 centuries' standing." As long as Israeli leadership thinks that this is what it is dealing with when others oppose its ambitions, the chance for mutual understanding and a peace-cementing solution is very slight.

Will We Recognize the French Puppet?

WHILE some Americans, led by former President Hoover and Senator Taft (with backstage support from General MacArthur), are calling for intervention in Formosa, the United States is being pushed toward another important decision in Asian affairs. Will we recognize the puppet state of Viet Nam which the French have proclaimed in Indo-China? Of course they do not call it a puppet state. When, just before the opening of the new year, the French high commissioner signed an agreement with the Emperor Bao Dai, the president of France sent him a message saying that the gesture "assures Viet Nam her sovereignty and independence within the French union." However, scrutiny of the powers given to Bao Dai under the agreement, and of those reserved to the French, reveals that Viet Nam is to be sovereign and independent in about the same sense that the Estonian S.S.R. is. Even this agreement will not go into effect until the French parliament ratifies it, and that may be a long time hence, if ever. Whether it is ratified is not very important. The fact about the situation in Indo-China which *is* important is that the overwhelming majority of the population have no use for Bao Dai, the playboy Annamese emperor. The Indo-China nationalists, headed by Ho Chi-minh, a Moscow-trained Communist, hold all the country except the cities and the army depots. France is keeping an army of more than 150,000 in the field to maintain even this precarious control. In the eyes of the rest of the Orient, what France is doing in Indo-China is stark imperialism, patterned on the crudest models of the outworn past. But France is demanding that her western allies shall recognize the puppet she has set up, knowing that thereby some of the onus for the imperialistic deed will be passed along to them. Britain has her solution for this dilemma. It is announced from London that she will recognize the French puppet in Indo-China as she already has the Communist government in China. The latter step we will not take. But if we try to avoid Asian criticism by refusing to take the former, we are in the stultifying position of passing adverse judgment on France's policy while pouring hundreds of millions into building up the French army which makes that policy possible.

Challenge Federal Aid to Church Hospitals

BAPTISTS North and South, through their Joint Conference Committee with offices in Washington, are to start legal proceedings to have federal grants to church hospitals under the provisions of the Hill-Burton law declared unconstitutional. The Hill-Burton act provides $150 million from federal funds to help "public and nonprofit hospitals" expand their facilities. Several Baptist hospitals, all of them in the south, have recently turned down such gifts on the ground that to accept them would breach the wall of separation between church and state. Now the Baptists are out to have the whole law, insofar as church institutions are concerned, set aside. . . . Southern Presbyterians, with per capita gifts of $52.64, and Northern Presbyterians, with gifts of $36.94 per member, led the denominations having more than 200,000 membership last year, according to the United Stewardship Council. The Methodist Church reported gifts of $22.70 per member. But ahead of all, in the denominations reporting, was the Free Methodist Church, in which contributions averaged $148.21 per capita. . . . Department of commerce figures show that the U.S.A. has extended aid of $24.8 billion in the form of grants and credits to foreign countries since June 1945. When capital investments in the International Bank for Reconstruction and Development and the International Monetary Fund are added, the total of this coun-

try's help sent abroad since V-E Day passes $28 billion. . . . The Christian Century joins many other American papers in tribute to Reuben H. Markham, who died suddenly on December 30. As long-time readers will remember, Mr. Markham served the Century for many years before the war as its central European correspondent. It may be doubted whether any other American knew the Balkans better. He first went to Bulgaria as a Congregational missionary, but his greatest service to the cause of righteousness and social advance in that part of Europe probably came during the years when he edited a daily newspaper in Sofia. . . . Our South African correspondent is careful to point out, in his report on page 86, that the decision of the Malan government not to push legislation for the segregation of colored voters is only temporary. Eventually, if he stays in office, Dr. Malan means to see that his entire *apartheid* policy is enacted into law. It is good, however, to see that an aroused public opinion has forced this much delay. Perhaps another election may turn Dr. Malan out of power before his segregation laws can be pushed through the South African Parliament.

Spreading Atomic Eclipse?

LIKE THE SHADOW of an eclipse of the sun, atomic darkness is racing across the world. Is the advance of this shadow as inevitable as the movement of the planets swinging in their courses? Must it engulf all nations, all areas of human thought, all forms of human achievement? Or can it be halted, turned back, limited and finally dissolved?

It cannot be dissolved. From now on, for better or for worse, humanity has got to live with this awful force. From this time forward, human destiny will have to accommodate itself to a dimension of power hitherto considered unattainable. Henceforth we must live precariously, dangerously; hopefully but fearfully balanced between incredible fulfillment and inexpressible disaster.

Whether the atomic eclipse may be limited is now being debated in Washington and probably in Moscow. According to Joseph and Stewart Alsop, Washington columnists who write for the *New York Herald-Tribune* and other papers, the "highest level of the government" in Washington is discussing "whether to launch an effort comparable to the wartime Manhattan District Project in order to produce what is referred to as the 'superbomb.' "

The Alsop brothers first discussed this issue in a column which appeared January 2. They said the new weapon under discussion in Washington is 1,000 times more destructive than that which fell on Hiroshima, that it will derive its power from the nuclear fission of hydrogen and that "it will have the estimated capability of devastating, in one detonation, an area of 60 to 100 square miles. Its theoretical feasibility is well established." It is their opinion that in the ordinary work of the Atomic Energy Commission, this weapon will be built anyway, "for it is the peculiar triumph of our time that we are already very close to achieving the weapons of ultimate destruction." The point that is being debated is whether the government should speed up the processes already being used so that a hydrogen atomic bomb will be available within a relatively short time.

These Washington columnists say that this is the development to which Senator Ed Johnson of Colorado recently referred on a television show, to the consternation of security officials. Other than that, the Alsops do not give the sources of their information. In spite of official denials, they have maintained that their story is based on fact. We do not know whether it is or not. But it is sufficiently within the range of probability so that the issue of public policy which is involved demands consideration.

That issue is whether the American people shall speed the atomic eclipse of civilization or try to limit it. The military mind favors building a vastly more destructive hydrogen bomb because the Russians have succeeded in a surprisingly short time in producing an atomic explosion, presumably with the plutonium process which we developed during the war. That is the way the military mind works. It reasons that success in the new field is necessary so that once more we shall possess the preponderant power that was ours when we alone had atomic weapons.

But what would follow? The generals don't tell us, but experience does. The Russians would produce their own hydrogen bomb, which would also be capable of laying waste an area of 100 square miles, more or less. Then what? Another Manhattan project, another bomb, capable of devastating 1,000 square miles? Where would it stop? And what would happen to American civilization in the process? We do not have to guess at the answers.

On November 17, 1946, the Emergency Committee of Atomic Scientists set forth their famous six points. These points cannot be recalled too often: (1) Atomic bombs can now be made cheaply and in large number. They will become more destructive. (2) There is no military defense against atomic bombs and none is to be expected. (3) Other nations can rediscover our secret processes by themselves. (4) Preparedness against atomic war is futile and if attempted will ruin the structure of our social order. (5) If war breaks out, atomic bombs will be used and they will surely destroy our civilization. (6) There is no solution to this problem except international control of atomic energy and ultimately the elimination of war. On June 30, 1947, the Emergency Committee reiterated these six points and added a seventh: "Once stockpiles of atomic bombs have been accumulated by two national blocs of a divided world, it will no longer be possible to maintain peace."

The first of these points is now accepted without dispute. The second is evidently not accepted by those who are said to advocate all-out production of a hydrogen bomb, for their proposal is an attempt to create a military defense by the familiar method of the arms race scaled up to atomic dimensions. The third point was confirmed by President Truman's announcement that Russia had produced an atomic explosion. Is the fourth now to be demonstrated by our government?

If so, it will do so in defiance of the convictions of many of the top-ranking scientists of our nation. In the January 1950 issue of the *Bulletin of the Atomic Scientists,* Samuel K. Allison, director of the Institute of Nuclear Studies at the University of Chicago, warns physicists of the dangers to science lurking in their new social position. They should

follow the example of the great industrial companies, he says, who learned years ago what it means to be labeled "merchants of death" and now try to avoid the limelight. "The principal motivating power behind the enormously increased support for physics in the last decade has been the realization that physics and physicists are important for waging war, and since waging war is important, physics is important." This sudden popularity is dearly bought, he declares, for its price is secrecy which not only militates against necessary popular education in the facts of the physical world but "vitiates whole areas of scientific inquiry and technological development extending far from the actually classified data." This secrecy is a threat to our free institutions, as well as to science.

In the same issue Leo Szilard, professor of biophysics at the same university, maintains that we can have international control of atomic energy, and David F. Cavers, professor of law at Harvard University, advocates an interim plan for working this out. Szilard points out that "the danger that the atomic arms race will now begin in earnest is very great and the risk that this will involve for ourselves, as well as for mankind, is incalculable." He believes that our European policy, based on the North Atlantic Alliance, is the chief obstacle to agreement with Russia on atomic control, and he proposes a solution which would give western Europe greater security. Cavers says that an interim agreement would provide time during which peacetime uses of atomic energy could be explored. "Given, not reciprocal trust but the will to enter into an arm's length agreement, the problems of devising a fair and secure interim plan could almost certainly be solved. And if such a plan were in operation for a decade, perhaps mutual trust would begin to take the place of suspicion and fear. Then, if science had found answers to the problems now unsolved, would come the time for a permanent control plan." The point of these suggestions is that men who are in as favorable position as anybody to know the facts do not believe that our government is forced to extend the atomic eclipse, but that it can choose the alternative course of limiting the darkness.

The decision which is being made is basically a moral decision. No course which is open to us is without risk, since danger is inherent in the use of the enormous reservoirs of power opened up by the original exploitation of the atom. We should choose the risk involved in trying to hold on to the freedom of a democratic social order, even though we know that that involves the loss of the strategic advantage which we could probably maintain in an atomic arms race. To allow our social structure to be ruined by such a race, in the hope that it might be restored after we had won a victory in atomic war, would be folly. If there were any survivors of such a struggle, they would be so changed by it that they would be incapable of re-creating a democratic world. The only proof needed for that statement is before our eyes in the changes already being wrought by secrecy and fear.

It is better to run the risks of limiting the atomic eclipse because it is better to die free than to live enslaved by our own fear. It is better to "raise a standard to which all men can repair," in Washington's words, and to leave "the event in the hands of God," than to save ourselves by the methods of a creeping tyranny which sets up a totalitarian state as a means of meeting the menace of another despotism. It is better to run the risks required to demonstrate what unfettered minds and an emancipated citizenship can achieve than to channel our energies into secret and expanding purposes whose only end is universal destruction. It is better to risk losing a world in which a free Christian faith is possible than to destroy, in the name of freedom, its liberating power. For what is at stake is not security, but salvation.

Instead of responding to Russia's atomic explosion with a new attempt to release the energy of the hydrogen atom, our government should redouble its efforts to achieve international control of atomic energy. The plan proposed by the Quakers (see The Christian Century for August 3 and December 7, 1949) has not received the consideration it deserves. Now that we are compelled to deal with Russia on a basis of equality, a new solution, even if it is only partial and temporary, should come within the range of possibility.

But we dare not stop there. The remainder of Point 6 of the Emergency Committee's thesis clamors for attention. Our government and too many of our people assume that the elimination of war must be postponed to a more convenient or auspicious season. That assumption is wrong. It must be challenged. Today is the day of salvation. This is the enterprise which should command all our energies, enlist our greatest minds, demand our greatest sacrifices. It should begin in the churches. There alone it can find the spiritual power, the moral urgency, it needs. Why can't they set up their own equivalent of a Manhattan District Project for the elimination of war?

How Much Brotherhood?

THE CALENDAR on our inside front cover warns that our annual recognition of the worth and demands of brotherhood is near at hand. Starting on Race Relations Sunday, which falls on Lincoln's Birthday this year, and continuing to the end of Brotherhood Week three days after Washington's Birthday, the churches will be doing their utmost to testify to the equality of all men before God and their equal rights to share in the good things of life. Does this annual celebration represent something real in the life of the churches and of the nation? Or is it just talk, spread around thickly to lull uneasy consciences? If it voices something real, how real? How much brotherhood are we prepared to grant and practice?

Observance of Brotherhood Week grew up largely—under the accomplished ministrations of the public relations experts of the National Council of Christians and Jews—as an effort to insure the Jewish part of the American community against discrimination. It was badly needed, and it has done a great deal to improve relations between Jews and their fellow Americans. To the extent to which Jews still find themselves treated as second-class citizens, this feature of our various brotherhood campaigns must be continued. But all honest Americans know that, when it comes to racial discrimination and the denial of brotherhood, the vital issue concerns the Negro. For the

Christian churches, that issue takes explicit form in the matter of segregation in worship.

Officially, the churches are doing better on the race segregation issue. The Federal Council came out flatly against all forms of such segregation three years ago, and it has stuck to that position despite all protests. Several of the major denominations have adopted strong resolutions, and a few of them are seeing to it that there is no color discrimination at their denominational gatherings. But there is still a yawning gap between the official pronouncements of some of the churches and the actual practice of most of them. And every Christian knows it.

A vivid example of this public perception of the churches' propensity to say one thing and do another came up in Texas the other day. The Texas courts have been passing on the application of a Negro, Herman Marion Sweatt, to be admitted to the law school of the University of Texas. To provide the "equal but separate" educational opportunities which southern states have held fulfilled the requirements of law, the state of Texas established a new law school just for Mr. Sweatt to attend. He sued, on the ground that no such school could give him a legal education equal to that offered by the great school at the state university in Austin. The Texas courts have held against him, and the case now goes to the Supreme Court.

While the case was still in the Texas courts the Federal Council of Churches tried to enter it as a "friend of the court." Represented by the distinguished New York lawyer, Charles H. Tuttle, the council presented a brief holding racial segregation in public educational institutions "unnecessary and undesirable and a violation of the gospel of love and human brotherhood." It acknowledged that one of its constituent members, the Presbyterian Church in the United States (the Southern Presbyterians), had dissociated itself from this action, but it spoke in behalf of the great majority of Protestant church members in this country. This paper at that time (October 26, 1949) gave three cheers for the Federal Council's action.

When the case is argued before the Supreme Court on January 30, the Federal Council has again asked to be permitted to intervene as *amicus curiae,* in order to make the same plea for application of "the gospel of love and human brotherhood." But Attorney General Price Daniel of Texas has objected. He says that the churches are asking the state of Texas to do something which they are not themselves willing to do. Their practice does not conform to their avowed principles. "Your practice," said the Texas attorney general in his reply to Mr. Tuttle as counsel for the churches, "is equally as important as your preachment." In the light of the practice, the state official claims, the churches are indulging in a form of pious hypocrisy.

Attorney General Daniel has agreed to let Mr. Tuttle present the Federal Council's brief to the Supreme Court *on one condition.* He can do so, says the Texan, if along with his plea against racial segregation in the state university he will also acknowledge "that the religious denominations represented by the Federal Council maintain separate churches, separate church schools, separate denominational colleges, and separate congregations for white and Negro citizens in Texas and 14 other southern states." If Mr. Daniel does not agree to let Mr. Tuttle file his brief, it can only be done by permission of the Supreme Court itself. If Mr. Tuttle is forced to ask for that permission, the Texas attorney general will then be able to argue before the highest court the irrelevancy of the Federal Council's contention.

Seven other states—North Carolina, Tennessee, Florida, Georgia, Mississippi, Louisiana and Kentucky—will insist before the Supreme Court that Texas has handled the Sweatt case in a manner which satisfies all constitutional requirements. Their attorney generals, likewise, will back up the argument that Christian churches have no right to speak on this matter since, despite what they say, what they do is essentially just what the states which insist on educational segregation are doing.

A story like this carries its own moral. We will not belabor it. But we trust that the Christian churches will not shut their eyes to the position in which they stand. On the one hand, the Texas attorney general has them in a corner. His description of the gulf that separates their preaching from their practice is true and everyone, inside and outside the churches, knows it is true. On the other hand, their own gospel imposes on them the obligations of brotherhood, and brotherhood cannot be squared with setting others aside in a category of second-class citizens or Christians. That also everyone, inside and outside the churches, knows to be true. The growing refusal of the Negro tenth of our population to accept such discrimination in silence is bringing the Christian churches to a new day of judgment.

The inescapable conclusion, therefore, is that the churches must either begin to make good on their professions or keep quiet. To keep quiet would be to forswear their own truth. Verily, brotherhood is more than a word. It is a test. It is something which lights the mockery in the eyes of millions as they hear that Texas attorney general declare, in effect, "You say it, but you don't mean it."

How to Avoid Engagements

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not know just what the crack of doom will sound like, but there are times when I am sure it will sound like a telephone bell. You know when the telephone bell forebodes trouble, even while it is still tinkling. "Hello, this is Mrs. Whosis of the Ambleside Parent-Teachers Association. We want someone to speak on 'How to be a Bad Parent' and our committee thinks you are just the person." Then you recall J. P. Marquand's advice—"Think fast, Mr. Moto!"

Or it is a voice with a deeper register: "I am calling for the Lions Club. Our speaker for tomorrow, the Honorable Daniel Webster Jones, has just fallen off a roof and broken his neck. Will you please take his place? It won't be the same, of course, but we can't get anyone else in a hurry." (I devoutly hope that if I ever arrive at the Pearly Gates, there will be a canceled reservation on hand that has just come in, so that I can take his place; for that is the only way I ever get anywhere down here on earth.)

Whether the summons comes by phone or mail, it calls for fast and dexterous improvisation.

Some of my candid friends—whose candor, as the saying goes, is much more evident than their friendship—have told me that avoiding engagements ought to be easy for me. "Just go and be yourself," they say soothingly. "No one who hears you will ever ask you again, and you will be as free from engagements as an Egyptian mummy." That idea has its points, to be sure. But, believe it or not, it does not always work. Some people, apparently, can stand anything from a platform; they have built up an immunity. Besides, this is a big country and there is always some crowd ready to try anything—once.

You might tell them that your price is $100 a speech. That ought to stop them dead. But they will probably ascribe the mention of such a figure to your inimitable sense of humor, and after a big laugh they will write, "That really was funny. Now tell us another." So you are still stuck.

Probably the best way to avoid engagements is the old reliable one. Spread the rumor that you have smallpox. Get daily reports on your precarious condition into the papers. It works well. The "out" about it is that it works only temporarily. You can't hover about with smallpox for two years; you either die or get better. And there you are again, right where you started.

The Un-American Activities Committee will be a present help in time of trouble for you when you are trying to dodge engagements. Join some wacky group in a published statement that you believe in the Constitution of the United States or are, on the whole, by and large, in favor of world peace. That will get you "on the list," and as a dangerous Red you will find your invitations shrinking to the vanishing point, except for an occasional bid to form a trio with Paul Robeson and William Z. Foster. But you can handle that.

The Little Black Book is effective when dealing with a chronic inviter face to face. "Oh, there you are. Such a time as I had getting you! Will you speak at our meeting on the Anniversary of the Death of Paul Revere's Horse?" "I'd love to," you beam (and lie). "When does it come?" Then you flash the Little Black Book. "April 19, of course," she answers. "I'm terribly sorry," you mourn, and you show her the page for a very quick look, and she can see that on April 19 there is an entry in big black letters. She will not see that most of the entries are your own name. But that is strictly ethical—you *do* have a date with yourself. (This, by the way, is the technique of a distinguished American preacher whose name I do not record, even though he has given a blow-by-blow description of his method in a book.)

But all this is just preliminary, leading up to a beautiful climax. Will you speak next Fourth of July at the Fair of the Boone County Agricultural Association? The co-feature is a hog-calling contest.

Yours, SIMEON STYLITES.

VERSE

In Whiteness

IN whiteness there is beauty, in snow
All the exquisite that man may know.
In storm the drama and the stress;
The discipline of loveliness,
Above the unflawed field, the pure
Hill-crest, the everlasting lure—
In utter cold, in crystal night,
Past farthest star, the holy light;
Farther than the star and higher,
In whiteness burns the Unseen Fire.

MARY ASTIER.

He Who Is Lost in Christ

HE who is lost in Christ is now fulfilled,
The evanescent is at last possessed.
You, heart that love him, peace now, take your rest:
The seed is planted in the furrow tilled.
Unseen, he is seen by you on every hand,
Unheard, his step sings in the morning bell.

No net can dredge him back to shallow land:
The light mesh breaks against the straining swell.
None can return who stumble at Christ's brink.
He who is lost is found.
Oh, let him sink
In the deep water where you, too, lie drowned.

EDITH LOVEJOY PIERCE.

Dead Kingdoms

WHAT WORTH are empires and the pride of kings,
The spell of courts and conquest's tinseled fame?
What can avail the glory of a name
Far echoed, borne aloft on magic wings?
Where is proud Caesar now? His legions lie
Fast frozen to the tombs of things forgot;
And Caesar, when his bones were left to rot,
Began his spirit march to infamy.
He slew his thousands in a gory flood,
And countless millions curse his lordly might.
He taught the world to war, and deep midnight
Impends for Caesar and his men of blood.
He built a kingdom, came to great renown,
But Time and Love have torn his kingdom down.

THOMAS CURTIS CLARK.

Prayer for Displaced Persons

THE soaring flame on our hearth has thinned.
We hear the hooves of the stallion wind,
And we think of the lonely ones and cold
Driven by war from their homeland fold.

We pray each suffering one tonight
Some day may move toward warmth and light,
May see his holy towers rise
Against the unmolested skies.

LUCIA TRENT.

The Pope's Domesticated God

By Reinhold Niebuhr

EVERY Protestant who seeks to mitigate the hatreds and fears of Rome, which so easily disfigure the heart and countenance of Protestantism, is periodically either implored by his Catholic friends to join the true church or assured that he is not far from being worthy of being included in its membership. The wide advances of Catholicism since the war have made Catholics even more confident than hitherto that Protestantism is a heresy or defection which must ultimately disappear, since its dismal anarchy compares unfavorably with the impressive inclusiveness and unity of the Roman church. Even so wise a Catholic theologian as Father J. Courtney Murray, in a recent debate with W. Russell Bowie, expressed the opinion that Protestants had a sense of inferiority, not because they were afraid of becoming second-class citizens in America but because they had a secret fear that they might be second-class Christians.

Intolerable Pretension

All these hopes and illusions come to mind as one reads the pope's Christmas message. Nothing that has recently emanated from Rome has revealed so clearly the great gulf which lies between Rome and those of us who are not bound to the holy see. We often define the difference between us in terms of our varying attitude toward freedom. We persuade ourselves that we Protestants would rather run the risks of anarchy for the sake of spiritual freedom than gain the boon of unity and order at the price of spiritual tyranny. But that was only one issue in the Reformation. A more important issue was derived from the Reformation conviction that Catholicism was involved in idolatry because it allowed the church to usurp the majesty of God. It pretended that the church could mediate the divine mercy and judgment without itself standing under that judgment or requiring that mercy. It was, in short, involved in an intolerable pretension.

This pretension is expressed or implied in almost every paragraph of the pope's Christmas message. Pius XII begins by expressing the feeling that millions of faithful are imploring him as they once implored the Redeemer, "Give us a sign from heaven." "Well then," answers the pope, " 'today you will know that the Lord will come and at dawn you shall see his glory.' The sign you are waiting for shall be announced to you today . . . when by our hands the mystic door is to be removed once again, thus opening the entrance to the greatest temple of Christendom." In short, the pope will furnish the "sign from heaven" by initiating the holy year.

The pontiff expresses the hope that "divine providence may deign to work in [this year] and through it the marvels of his mercy." But this is more than a hope. It is guaranteed by his own assurance. "We ourselves," the pope continues, "to whom divine providence has reserved the privilege of proclaiming it and granting it to the whole world, already foresee its importance for the coming half-century."

After reading these words one turns to Matthew 24 where Christ warns against those who try to point too definitely to the signs of redemption: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Thus one almost instinctively repeats the polemic of the Reformation against Rome. At the risk of the charge of "intolerance" one must confess that the words of the pope strike a non-Roman as blasphemous.

Pope Pius proceeds to analyze the political, spiritual and moral miseries of our day and ascribes them to the "rebellion" of the modern world. "Just as the modern world has tried to shake off the sweet yoke of God," he says, "so it has rejected with it the order he established, and with the selfsame pride that moved the rebel angel at the beginning of creation, has pretended to set up another of its own choice." This is the familiar doctrine of Catholicism that Reformation, Renaissance, nationalism and industrial revolution are all caused by man's rebellion against the order of God, as established in the heyday of medieval culture. It does not take into account to what degree the new vitalities which were expressed in these various movements could not be fitted into "God's order" as the church conceived it, precisely because the order was too narrowly conceived. Nor is there any understanding here for the fact that the irreligion of some of these movements was derived from resentment against a too simple identification of the will of God with the contingent circumstances of a feudal civilization. There was undoubtedly some of the pride of the "rebel angel" in these movements. But the same pride was in the culture and the church against which they rebelled.

Papal Pride

Some of the same pride is in fact betrayed in the words in which the pope generously welcomes back the erring "children." Among these he includes not only the secularists, whom he rightly accuses of espousing either too individualistic or too collectivistic forms of social life, but also the adherents of "schism," namely ourselves. "Why," he asks, "are there still separations? Why are there still schisms? When will all the forces of the spirit and of love be united?" One answer is that this will certainly not be possible if the voice which invites us to union speaks with no more humility than the pope's voice. In several paragraphs one must read twice before being certain whether the pope is speaking of God or of himself. His invitation reads: "We extend a welcome from the heart of a father whose fatherhood in the inscrutable design of God has come to us from Jesus the Redeemer." Here the pope is obviously speaking of his own paternal heart.

In another passage the meaning is not quite so clear but in the end it becomes apparent that he is still speaking of himself. "We expect then," he writes, "a great home com-

ing during this year of extraordinary grace; great because of the number of children for whom we reserve a most affectionate welcome; great because of the distance some of them will come. . . . May all our sons and all men of good will lovingly undertake not to disappoint the hopes of the common Father [yes, capital F] who holds up his hand to heaven in prayer that the new outpouring of divine mercy upon the world may surpass all expectations."

The pope fondly regards himself as the successor of St. Peter. It will be remembered that St. Peter, after a healing miracle, asked, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man walk?" One looks in vain for any such modesty in this papal pronouncement.

Authentic Christian Teaching

Not only is the grace of God thus bound to the holy see but the mysteries of divine mercy are related to the holy year. Not absolutely, of course. "Let the holy year then be chiefly a year of repentance and expiation. Interior and voluntary repentance together with expiation are the indispensable prerequisites of every human renovation," the pope writes. There are some moving Christian exhortations in the statement, not only on the necessities of repentance but upon the need of forgiveness of our foes. On that particular issue the pope has spoken consistently in words of gospel truth and power. "Whoever would be a sincere Christian," he declares, "must know how to forgive. 'Thou wicked servant,' is the rebuke of the gospel parable, 'was it not thy duty to have mercy upon thy fellow servant, as I had on thee?' "

One mentions these words of Christian truth gratefully because they prove that there is Christian content in the Roman Catholic Church, as there are no doubt many manifestations of grace in its life. Some time ago at an ecumenical discussion with Catholic theologians in France they advanced the theory that we might be able to approach each other with greater charity if we recognized "remnants of the true church" in each other rather than "branches of the one church." They felt that they would be able to see some "remnant" of the true church in any church in which biblical truth led to a life of grace. We ought to be able to say as much when we look upon the Roman church. Catholics will, of course, find it offensive if we are able to find only remnants of the true church in this papal statement. But we will not be driven by our resentments to withhold this recognition. By the same token, we cannot be forced by premature hopes of unity to desist from registering a profound disquiet over the temper of the statement as a whole.

Exaltation of Rome

There is an ironic quality in the conclusion of the papal statement. It would almost seem as if the pope felt that he had not sufficiently bound the grace of God to a particular institution and thought he had to underscore the place which the city of Rome, as seat of the holy see, has in the divine plan. "Every Christian," he writes, "can and should say, 'Rome is my fatherland.' Here God's supernatural providence over souls is more particularly in evidence; here the saints acquired the norm and inspiration of their heroism. . . . Here is the immovable rock to which your hopes are anchored." A more persuasive voice constantly intervenes to challenge these cadences: "If any man shall say, Lo, here is Christ, or there, believe it not."

We are living in tragic times and have no certainty that a suicidal conflict can be avoided. We are not even certain that the health of Western civilization can be preserved. We cannot even be sure that the Catholic party in Italy will grant land reform quickly and thoroughly enough to prevent a further spread of communism in that country. Our anxieties are aggravated by the fear that nations, peoples and institutions may not be adequate for this time of testing, that they have not been sufficiently shaken in their pride and self-esteem to do what is necessary for their salvation. We would be more secure if the Roman Catholic Church were anxious with us under the divine judgment and not so anxious about us. We would be willing to dispense with the assurance of its fatherly forgiveness toward us if we were certain that it sought divine forgiveness with us for the evils in which we have been jointly involved.

The Elder Brother of the Parable

"The venerable father of the gospel story," declares the pope, "is waiting anxiously on the threshold of the holy door for the contrite return of the prodigal son." But when the Roman church is not usurping the place of the Divine Father it seems to assume the place of the elder brother who does not need repentance. If the mercy of the Father were not so great, that elder brother could drive every prodigal back into the wilderness.

The Roman church has a favorite explanation of all the ills of modern life. They are due to mankind's departure from "God's plan" as incorporated in the church. We have an equally plausible explanation, not for all the ills of the modern world but for a serious aggravation of all our difficulties. The animosities of modern men are exacerbated on the one hand by the priest-kings of a secular religion who make ridiculous pretensions of omniscience and omnipotence from the Kremlin; and on the other hand by priests of a true religion who give the final glory to God but meanwhile are too certain that they are privy to his counsels and the sole dispensers of his grace.

"Those who are whole have no need of a physician, but those that are sick," declares Christ in a deeply ironic word. Could it be that this word is meant for the church as well as the world? Might it not mediate the healing power of the true physician more surely if the church acknowledged its complicity in the world's ills?

April Thoughts in January

THE SNOW is spread on field and wood,
The streets no more are ways to go;
The wind's wild blast is understood—
The winter's here, and we must know.

But icy boughs cannot restrain
The dreams that haunt, the songs that rise
In poets' hearts—of soft spring rain,
Of tulip plots, of April skies.

THOMAS CURTIS CLARK.

Some Attempts to Improve Me

By Francis J. McConnell

AT THE RISK of appearing hopelessly self-centered, I wish to tell of some experiences through which I have passed at the hands of well meaning friends who have sought to do me good. I think I will begin with the best first, to have a sort of norm and standard by which to judge some of the others.

I

I had the good fortune in my schooldays to spend part of a year at Phillips Andover Academy, a year broken into by the untimely death of my father and the consequent change of family plans. I was a special student and had to take a good deal of mathematics under the well known Professor Eaton, who gave a lifetime to mathematical teaching at Andover. Before I went to Eaton I had shared the opinion, common among my teachers, that I was a total loss in mathematics. The trouble was that I could seldom get the answers right in any problem set to me to work out.

One morning the professor announced to the algebra class that he would expect us all to spend two hours a week extra in working at problems to test our originality as mathematical students, problems whose solution we had to find before we had heard anything about them in the class. He announced that he would give a preliminary test that afternoon. I took the test, wrote down the problems and my answers and carried them home, where I was to spend the week end. My father had been a teacher of mathematics before he went into the ministry. He asked to see the work I had done, and after a few minutes handed the papers back to me with the comment: "You have gone down with all on board. There isn't an answer here that is right." I wasn't surprised.

The following Monday the professor called me up and told me that he had decided to excuse me from the extra work. I thought at first that he meant that he had decided to excuse me from everything and said, "I thought I had all those answers wrong." "You did," he said, "but it's easy to see what ails you. You can't calculate, but you have a sense for method based on an understanding of what a problem means. If you had come to the end of the term and had revealed what you showed in this paper, I'd have said the course had succeeded with you; you don't need it. Run along, but do try to overcome that wretched inability to calculate."

That was the opening of a new world to me. To this day if I confront a problem in mathematics in any field with which I am familiar I can find a right way to solve it and the chances are that nine times out of ten my answer will be wrong. A long time after this I told Professor Eaton what he had done for me in seeing possibilities which nobody else could see, but he had forgotten all about it, probably because he had done the same thing for many others. I have told this experience to many audiences of teachers, some of whom came up after the address to ask me if I have never heard that exactness is the heart of mathematics. To which I reply by asking them if they have never heard that many of the world's greatest mathematicians have never been able to calculate.

II

Now for the second example. This is from a class in Greek when I was laying a foundation for New Testament study, though it was not in a theological school of my own denomination. The teacher was a veritable fiend in seeing mistakes. He did not have an eye for much else. One day he announced to the class that in an exercise in Greek composition one man had the day before made 66 mistakes. I was the man. The fault was in making one mistake 66 times. I had made all the acute accents with grave accents. Those who remember their Greek know that the acute accent points in one direction and the grave in another. Aside from this 66-times-repeated sin there was no fault.

This teacher judged Greek texts merely by their freedom from mistakes. He came to the professorial chair from the ministry and soon returned to it, and disappeared. I don't know what became of him. I suppose his one recurrent theme in the pastorate was enumeration of the number of sins his members were committing. His tribe is not yet extinct, I am sorry to say—the tribe of those who tell people how good they must become by the number of sins they commit. I think he must have found sins interesting. At least he seemed to find my 66 almost fascinating.

III

Next I mention two theological professors who helped me, though in different ways. One was Hinkley G. Mitchell, my teacher in Hebrew. He was just about perfect in communicating knowledge and I remember him with lasting gratitude. He had one fault, however. He could not see anything but Hebrew. One day he let me know that he was disappointed in me. I supposed he meant that I wasn't doing good enough work. "Oh no," he said, "the work is all right, but I am disappointed that you don't seem to care to specialize in Hebrew." That was all there seemed to be in his world, and I couldn't see why, important though Hebrew was, he wanted me to specialize in it. I don't see that yet.

Some professors in theological schools seem to think their schools are places for specialists, whereas it is harmful to teach run-of-the-mill students to seek to be specialists in anything except putting the truth before church congregations. That implies mastery of the truth, of course, but not mastery after the manner of the mastery of Hebrew. There is something dessicating in too much study of Hebrew anyway, or of anything else, after the manner of the specialist in highly technical knowledge.

A retired minister once stopped me in a city store to ask me if I knew why the Assyrians dropped the yodh, something or other in their language. I replied that I hadn't heard that they had dropped it. I might also have said that I didn't know that they had even had it—and I might

have said further that I didn't know clearly what it was.

Turning now to Dr. Bowne, under whom I worked for several years for the degree of Ph.D., I remember that he one day asked me if I had any interest in ever teaching philosophy. I told him that I had not. "Well then," he replied, "you have done enough for this degree. If you keep on sharpening your philosophical blade, you may sharpen it all away. Switch over now to advanced economics and political science." I knew him once to say that if he were going to teach candidates for the ministry, he would want several heads which he could screw on and off, to give him the range of all-around understanding of the human world that a preacher ought at least to seek after. By which he certainly did not mean that a preacher should keep silent on great biblical or social questions, but that he should approach all themes from the atmosphere of the widest possible range of vital contact with this present world. I have tried to keep this advice in mind.

IV

When I began my ministry some peculiar views on religious thinking in my denomination were still widely considered. I refer especially to a definite way of preaching the doctrine of perfection. John Wesley taught that perfection of spiritual character was attainable in the present existence, though he never claimed such perfection himself. The very fact that he preached this possibility, however, started a lot of followers—who were not Wesleys by any means—thinking they were perfect, and that they had a right to lecture others who did not claim any such excellence. The results were not offensive in displays of spiritual arrogance, but were often deplorable as narrowing the Christian aim to a little round of strictly personal duties, with nothing of a social or world view whatever.

I had a holder of such a belief in one of my churches to whom I was a desperate problem, and her chosen task was to make me over. One Sunday I referred to the wreck of a small steamer off the New York coast somewhere, in which the captain yielded his place in a lifeboat to a stoker and thus went to his death. I merely spoke of this as a Christlike deed. Whereupon the perfect woman told me that this was a merely natural kindliness and had no spiritual value whatever. Then she told me that I was causing her distress in her confidence in God, that she had been praying that God would change my beliefs and she was getting no answer.

All of which seems absurd to the present-day reader, but it isn't all gone even today. Very few weeks pass but that some good soul approaches me with substantially the same problem. Not so long ago a good churchman, intelligent enough in most things, almost angrily informed me that when he came to me for religious advice I told him things that any man in his right mind would know on his own account. I replied that that was the way it seemed to me also.

V

Now I come to the most perplexing of all "do-gooders" who have taken me in hand—the men of individual personal piety of the strictly individualistic type whose only thought of relationship to religion in social life has been that the Lord helps those who help themselves. Their feeling toward me was not especially to be wondered at. Until within the last half-century most of these men, or at least the older ones among them, were convinced that business was one thing and religion another. They seemed to assume that it was blasphemy for religion to say anything about business. After the adoption of the Social Creed by the Federal Council, I was told when serving on committees of one sort or another looking into labor situations, to mind my own business. I was informed time and again that I could not understand present-day business unless I had mastered the scientific technology of that business. It soon appeared that the group I was working with knew more about labor conditions—length of working days and work, housing conditions and such matters—than did the employers.

One of the employers with whom we were talking broke in upon us to tell us how close he kept to his workers. From that beginning he looked most carefully after their comfort. In further conversation it appeared that he was speaking of events in his earlier experience when he had only eighteen men to deal with. At the moment when we were speaking he was employing over two hundred men and close contact of the kind he had described was out of the question. For a long period, it was a favorite line of employers to show the fine parlors supplied by their concerns for their workers, especially their women workers, for social life together at the noon hour. Another showed me a set of washbowls with foot levers instead of faucets to turn on the water. This did not get far as a solution of the problem of the twelve-hour day and seven-day week.

The old type of employer was mostly a two-fisted fellow, not averse to violence. I once saw one of this type stand facing a group of foreign labor in a New England manufacturing town who were holding a noisy meeting of protest, and call the citizens of the town to run these disturbers out of town. At the time of a strike forty years ago, another such magnate arrived to say that the governor of the state was a weakling in not ordering out the militia to shoot the strikers down. And so on and on. Superficially at least this is different now.

Thirty years ago, a rich layman in a fit of excitement told me, "You little fellows think you can run things." This had its humorous aspect, speaking literally and physically, for I was ten inches taller than he was and he had almost to stand on tiptoe to talk vigorously to me. Another churchman, a banker, told me shortly after I was elected bishop that he had for years been the adviser of the bishop in that part of the church and that his banker friends were watching closely to see if he was going to stand for me. He gave me to understand that if I would listen to him I could be made a wonderful force for good.

The Pittsburgh laymen were very kindly. One of them was asked if he was not going to leave the church rather than put up with me. "Oh, no!" he answered, "I'm not going to lose my religion because we have a fool for a bishop, and more than that I do like to hear the old bolshevik talk."

Another layman who was desperately reactionary asked that I be assigned to his home in Washington as a guest during a religious convention there. He greeted me with the information that he couldn't stand my social views, but he thought we could get on together for a few days. I

think he had a good time, for he did just about all the talking. Some of these encounters remind me of a remark made to me by a most discerning woman years ago when the duty of personal evangelism was more insisted upon in the churches than today. She said the difficulty about such evangelism was that "some of the sinners were personally so fascinating." My Washington friend manifestly regarded me as an economic sinner and not at all fascinating, but he did the very best he could with me. He argued very well.

Not much is accomplished by these personal interviews of the kind of which I speak. Robert Smillie, one of England's greatest labor leaders, used to refuse to "accept invitations," by which he meant social invitations. Henry Van Dyke once told a little circle, of whom I was one, of his skill in converting a noted socialist to social sanity. Both Dr. Van Dyke and the socialist were gentlemen, and their conversation had evidently consisted in mutual compliment. To say that Dr. Van Dyke had converted the socialist was just as remarkable as to say that the socialist had converted Dr. Van Dyke. The difference between them was too deep to be settled by mutual compliments.

Can We Feed This Hungry World?

By Dan West

NORRIS F. DODD, director general of the Food and Agriculture Organization of the United Nations (FAO), is a rancher from Oregon. He is responsible for uncovering the facts about the chronic hunger that torments most of the world's people. His is the task of telling us the facts about the 55,000 new mouths to feed every day and about the piling up of surplus food in some places and the hunger in others. Food surpluses may ruin producers and famine may destroy consumers unless the extra food can be distributed to the world's hungry. Never before in history has there been such a condition or such a job as Mr. Dodd and the FAO face.

Total world agricultural production is up to prewar levels, but the world's population is 10 per cent higher than ten years ago. So there is less food per person now. It will take at least six years before the prewar levels per person can be regained. In the Far East—the "normally hungry countries," meaning especially China and India—and in Latin America it will taken even longer. Dark prospect in a world where seven-tenths of the people are agricultural workers! "For the world's population to enjoy an adequate diet," says an FAO report, "the earth would have to produce over 60 million more tons of cereals, another 30 million tons of meat, 250 million additional tons of fruit and vegetables, and no less than 35 billion extra gallons of milk." Yet another disturbing factor looms—a real and growing danger of too much food in some places. The recent drop in farm prices in America could be the start of another world depression.

Why is this? Everybody naturally asks that question when the facts are first encountered. A large part of the answer is fairly clear. The war not only caused greater destruction than World War I, "but also far greater dislocation . . . [which] has raised problems of so formidable and intractable a kind as greatly to retard the expansion of food production. . . . Some of the best-fed nations have become better-fed, some of the worst, worse-fed . . . In most countries the level of consumption of the lowest groups has not improved."*

North America (especially the U.S.A., Canada and Cuba) is the center of overproduction. During the war, thanks to the good earth, freedom to work, no invasion, technical "know-how," tools and money, more food was produced there than ever before and much more than in the less favored places. Today this area supplies more than 40 per cent of the food exports while the rest of the world has fallen off by 40 per cent from its former figure. Because we have food to sell we have the dollars, too. Dollars ("hard currency"), the new surplus of food—this is our fortune and our problem.

In Asia and most of Latin America, living standards are probably going down. "In contrast, the United States, in spite of an enormous increase in standards of consumption, is saving 10 per cent of its national income." Already some countries have begun a policy of restricting "output which they cannot sell, while underfed countries are restricting imports which they need but cannot buy." The old phrase, "the almighty dollar," has a new meaning. What can be done? The world's greatest producing machine cannot slow down now without creating greater ruin. Yet a slowdown must come if we cannot manage our food surpluses.

The Problem of Surpluses

What and when is a surplus? Dried milk, dried beans, dried eggs, Mexican canned meat, corn, wheat, peanuts, soybeans, nuts, butter, oranges, apples—all these are being produced in greater quantity than we Americans are likely to eat. Secretary Brannan says that only the first four listed are actually surplus. And he reminded a group of us at the recent FAO conference that our surpluses are really small compared to the world's needs. Meanwhile even some people here at home do not have enough to eat.

Surpluses can be measured in several ways—by need, by past standards of consumption, or by the demand that will return a reasonable or adequate price or income. Measured by the first yardstick, there will be no surplus (in world terms) for a long time. Measured by the second, surpluses are in sight; e.g., sugar. Measured by the third, we shall have many surpluses. The last yardstick is the one most used in our economy. And our feelings about dollars make it a very hard problem.

*Uncredited quotations are from documents issued by the U. N. Food and Agriculture Organization.

More "surpluses" are in sight before 1952, and more trouble, unless we do a better job of getting that food to the hungry people of the world. "We have got to find solutions for our distribution problems or else our best efforts will bring us only the anger of ruined producers and the fury of hungry people aroused by the sight of rotting plenty denied to them . . . The penalty of our failure will be to invite world depression and drift toward a third world war."

Essentially, there are three ways to get food if one does not have enough: *take it* if one can—that is robbery and it may lead to war; *give it*—that is charity, but "charity will not build a prosperous world"; *trade* dollars or goods for it. None of these is as easy in a world as in a village.

The FAO came into being at Quebec in 1945 with 42 nations as members; now it has 63, the U.S.S.R. and Argentina being the only big food-producing nations that are not yet members. The FAO's main purposes for the long term are to help nations raise the standard of living; to improve the nutrition of the peoples of all countries; to increase the efficiency of farming, forestry and fisheries; to better the condition of rural people; and by all these means to widen the opportunity of all people for productive work.

To Meet the Current Emergency

But there is a short-term job too—to meet the "surplus emergency." For more than two years the staff of FAO has seen the coming of food "surpluses" in this hungry world. Last June the sixth session of the FAO council requested Norris Dodd to study what to do about it. He asked the help of six experts from outside the FAO secretariat: Condliff and Galbraith of the U.S.A., Clark of Australia, Ghosh of India, Polit of Chile and Radomysler of the United Kingdom.

For five weeks these men toiled. They consulted many other experts and agencies. They kept the whole world in mind, not just FAO nations. They recognized the imbalance in world trade, and outlined five major targets: (1) maintaining a high level of production and employment, particularly in the U.S.A.; (2) reducing trade restrictions, especially for imports into the U.S.A.; (3) increasing standards of productive efficiency, especially in western Europe; (4) increasing capital investments in foreign countries by private enterprise, by nations and by international action to finance the moving of surpluses; (5) restoring convertible currencies and multilateral transactions as the basis of world trade.

They looked at storage, destruction of food and dumping. These brief sentences are eloquent: "Storage beyond economic reserves only postpones the day of reckoning. The destruction of food is deeply disturbing to the consciences of all. Dumping is necessarily an exercise in narrow nationalism. *Agricultural nationalism can be more destructive than any other form of economic nationalism.*" Americans need to think about that last sentence.

Finally, these consultants concluded that FAO needs an action arm for the short-run problem of keeping goods moving and allowing dollar surpluses to fill effective soft-currency demands. For the long run they wanted to cushion price changes and insure an evolutionary adjustment in surplus areas. They recommended seeting up an International Commodity Clearing House (ICCH). They proposed that this should (1) buy surplus commodities at full market price; (2) use soft currencies to keep up the flow of trade, without exchange depreciation; (3) hold special sales at low prices *for new purposes,* e.g., relief and school-feeding programs; (4) hold stocks in reserve against times of shortage; (5) arrange bilateral or multilateral trade agreements, or barter; (6) coordinate international commodity agreements until the International Trade Organization (ITO) gets going; (7) organize consultation between governments and other institutions on commodity matters, land use and other resource problems in order to get action and meet the "changing structure of world demand and world supply."

What the Plan Envisaged

Membership was to be open to all FAO countries and to others in the U.N. A director, board and staff would carry out the program. ICCH would be a public corporation with a $5 billion capital; 20 per cent, or $1 billion, would become the operating fund. The rest would be turned in as needed by the nations to benefit. National quotas would be based on national income. There would be no coercion of countries into joining or cooperating. ICCH would run for five years, or longer. On September 21, an advance release gave out the essential plan, and several FAO staff members explained it to audiences in this country and Canada, with the hope that it would be acceptable. Then it was presented to the fifth FAO conference when that opened in Washington on November 21, and was promptly turned down. The U.S.A was not the only opponent; the majority of nation-members opposed it, probably not all for the same reasons. Briefly, the objections advanced against the proposed ICCH were that, in the short run, it would pile up indebtedness and delay converting soft currency into hard currency, thus continuing the disequilibrium between the trade positions of the nations; that cut-price sales in quantity would tend also to maintain the disequilibrium in importing countries; and that no new international organization is desirable unless necessary. The financial function which the ICCH would have rendered can, it was argued, be carried out by the governments involved. In the long run, it was declared, holding "buffer stocks after achieving general convertibility" by an international organization is undesirable. Instead, they should be nationally held, but administered under "internationally agreed rules." Also, any coordination of buffer stocks should be approached "commodity by commodity" (e.g., wheat should be considered alone) and related to "individual intergovernmental commodity agreements."

Consultative Body Substituted

So the conference "found that it was unable to recommend the establishment of ICCH." In its stead, an FAO committee on commodity problems was recommended—an advisory body of 14 FAO government representatives "functioning to assist food deficit and surplus countries to come together so as to effect transactions on special terms for the movement of surpluses." And "in the long run . . . main reliance for dealing with the disequilibrium

in world production and trade should be placed on technical assistance for economic development."

Many people were disappointed when the Washington conference voted down the ICCH idea. Norris Dodd, in Texas soon afterwards, frankly said: "I cannot help saying that I am disappointed that the member countries did not accept this proposal. . . . The committee on commodity problems is a less concrete way of trying to deal with the problem. Yet it may result in some progress, if countries have the will and the intent to use it to the full."

H. H. Hannam, president of the International Federation of Agricultural Producers, told one of the commissions at the conference: "This report on world commodity problems falls short of I.F.A.P.'s expectations . . . extremely disappointing. . . . However, [it does] offer a procedure which could progressively achieve a substantial measure of international coordination . . . if the intent and the will are present."

Three observers, Gardner Jackson of the International Cooperative Alliance, William J. Gibbons of the National Catholic Rural Life Conference, and H. L. Mitchell of the International Federation of Land Workers, made a joint statement: "Our disappointment at the report (if we do not use a stronger word) is directed at the fact that the working committee, in flatly rejecting the ICCH plan and in proposing an alternative, has all but abandoned the principle of multilateral international collaboration in respect to the critical problem of agricultural surpluses. . . . The proposed committee is given nothing but consultative status. It is clothed with no authority to act."

Where Foreign Policy Intervenes

But there are arguments on the other side. Stanley Andrews, director of the U. S. Office of Foreign Agricultural Relations, told Commission I: "The United States does not believe the mechanism suggested [ICCH] is a short-term solution. . . . It definitely is not a long-term solution. . . . Since the problem cuts across international trade and international fiscal policies, we must seek an alternate approach." Secretary Brannan said: "We particularly endorse . . . the committee on commodity problems. . . . That committee, by . . . seeking means for moving particular surpluses, by initiating consultation between governments and by bringing international judgment to bear on the plans of individual governments, would . . . achieve the basic objectives. . . . However, the proposed committee will not attain the maximum success unless it has the full cooperation of all countries." The United States, Mr. Brannan asserted, had "agreed to the workable heart of the ICCH proposal, and rejected the corporate superstructure which . . . could have made little contribution to the solution of the problem."

Everyone I met at the Washington conference was warm toward the technical assistance program. It was interesting to see how many shifted their attention toward that and away from the problem of actual and imminent surpluses. Technical assistance may give the long-term solution, but it will not solve the present surplus and dollar problem. It will not move wheat to the hungry *now,* nor any other surplus. If we cannot solve this problem, the underprivileged may lose confidence in us. Then the technical assistance will not get a fair chance.

Before the reader has gone this far he may feel that the problem is hopeless—too intricate and confusing for solution. I trust not. There are more, maybe harder, problems than this. Or the reader may have begun to blame somebody for doing the wrong thing. One sensitive woman wrote to the editor of The Christian Century: "Somehow I feel that the American people, could they know the facts, would not approve of the present U. S. foreign policy of using food in bilateral trading to gain political advantage as over against a policy of selling food surpluses through a Food and Agricultural Organization vehicle under the U. N." Is this a justified judgment?

Do We Really Want the Hungry Fed?

First, let us look at our policy. From several official sources I was told that it is a mixed policy. Part of it is directed against communism, and food is a powerful weapon, as the Italian election showed. Part of it is aimed at meeting the needs of the hungry everywhere. To be sure, it varies in emphasis with different persons and problems and pressures. But there is a real recognition of the need for a *world* program, and for using our resources to meet the world need.

Suppose we followed the ICCH plan and sold some of our surplus for the hungry of India. How would we answer the Chinese Communists if they wanted some of it? Or the Russians, when they are working toward a goal much different from our own and using methods we cannot accept? Somebody has to answer such questions. Supposing free trade is the best method for taking care of surpluses quickly. Are we well fed Americans willing to permit our standard of living to drop, to work harder and longer in order to help the little people rise with us?

Further, eager as we are to see the international relationships in this and other problems, can we see that our domestic and foreign policies influence each other? What we want "at home" affects "our neighborhood" and vice versa. For example, our subsidies to food producers here at home make a difference in the kind of foreign policy our government can follow. Maybe we Americans don't really want the hungry fed if it means any great inconvenience for us. If so, we cannot complain if our foreign policy achieves that result, or other results that may be inseparable from it.

It Is Our *Foreign Policy*

I do not want to gloss over evil in high places, or errors in judgment, or opportunistic action just because the problems are enormous, complex and urgent. But I do know that some persons are working steadily (some in the spotlight, some behind the scenes) trying to do an honest job of statesmanship. We are in some danger of demanding that all at Washington shall be saints, while back home we remain a sort of saint-sinner hybrid, with a tendency to revert to the sinner type. Not all the sinners are behind the iron curtain.

In the long run it is *our* United States government at Washington and *our* United Nations in New York, and FAO is *our* organization. Our representatives can do only what, and as much as, they believe we will let them do.

What about the future? There is more hope than I once thought. When I first attended FAO conferences, sitting

with all the economists and researchers, nutrition experts and other specialists from many nations, I felt like a babe in the woods. I didn't know the answers; it was hard even to see the problems. Soon I came to see that the experts are ignorant, too, on new problems. After that I wasn't lonesome any more. And when they became humble, I warmed up and became hopeful. All of us guess; we have to. This business of getting food to the world's hungry is *our* job, and I am confident that it can be done. Also I am sure of the direction in which to work, of a few steps to take now, and of the motive which should control what we do. Fundamentally it is a religious problem as much as one in economics.

If Religion Enters In

1. *If* we love our neighbors as ourselves, we will set as one of our main goals feeding the hungry world as much, as well and as soon as we can. That includes those we call communists, in spite of what they think and do and want. We must make a foreign policy to fit our religion.

2. Again, if we love our neighbors as ourselves, we will determine to produce more food and to move our surplus as fast as it accumulates, whether we make money on the transaction or not. If you feel the same, write your congressman and senators to enact legislation to this end in 1950. This would shift our present domestic policy of restricting production, except where soil conservation requires it. It would mean no destruction of food, no dumping and no storage just for ourselves. Our present storage bill is $237,000 every day.

3. Also, if we love our neighbors as ourselves, we will spread these dollars around, through investment in foreign agriculture and industries, so that the little people can have seeds and tools and know-how. Just one example: "The scythe is the next step up from the sickle. Nearly half the world could be moved ahead a hundred years if that one step were taken." Another phase of this: as people in other parts of the world are able to produce some commodities and industrial products better than we can, we will cut down on our less efficient efforts here. Then we shall *need* their products; and so we will trade. Then they can have more dollars. That will help to build a better equilibrium, and stabilize both production and trade. Some day a world currency will settle part of the dollar problem.

4. Further, if we love our neighbors as ourselves, we shall stretch our loyalties until we belong more to the world than to our own nation. A man without a country is in bad shape, but a man whose loyalty is frozen at national boundaries is out of date *now*. Congress can regulate commerce between the several states in the U.S.A. But no agency, except cartels, can yet regulate commerce in anything between the several nations of the United Nations. That was probably one of the underlying reasons for the rejection of ICCH.

5. If we love our neighbors as ourselves, we will put a ceiling on our wants, ration ourselves down to the point of physical efficiency—and then share with the hungry majority whose floor must still be too low for good living.

6. Finally, if we love our neighbors as ourselves, we will not stop with being critical at inappropriate policy or action on the surplus problem. The committee on commodity problems is a step—maybe a weak step—toward feeding the hungry world. It is a shorter step than ICCH, but it is something. Say so to your congressman.

We North Americans are for the time being living in the most favored place in the world. We in the U.S.A. have the best hold on the longest lever in North America. We American Christians can move that arm if we determine to do it. The wish of Archimedes is coming true for us. We can move the hungry world—toward peace.

BOOKS

Pauline Scholarship

CONTEMPORARY THINKING ABOUT PAUL, AN ANTHOLOGY. *Edited by Thomas S. Kepler. Abingdon-Cokesbury, $4.00.*

FIFTY-TWO New Testament scholars are drafted into this army of interpreters and commentators upon the life, writings and thought of the Apostle to the Gentiles. The selections are taken from their published works, a few from articles in scholarly periodicals but most of them from their books. These materials are not brief excerpts, as the term "anthology" might suggest, but are substantial chapters giving fairly full discussion of at least some specific phase of their respective topics.

Not all these writers are strictly contemporary. Some of them have been dead for a good many years, but even these are men whose influence still lives and affects the currents of present opinion. There is therefore no good reason to be too meticulous about the adjective. The earliest selections are those from books by Benjamin W. Bacon (1904), Heinrich Weinel (1906), and William Wrede (1907). Others that date back nearly or more than 30 years are from W. M. Ramsay (arguing that Paul had known Jesus in the flesh and recognized him in the vision), E. I. Bosworth (on Paul's religious experience), James Moffatt (on the Pauline chronology), W. H. P. Hatch (on faith), and J. Gresham Machen and William Morgan (both on Paul's view of Jesus).

The names already cited are sufficient to indicate the diversity of views represented in the symposium. If these men, and the others who are their companions in the volume, had been assembled in an actual face-to-face symposium—whether with or without the liquid accompaniment of a literal compotation—some fur would have been flying. In peaceful print, their views can be compared and their several contributions evaluated with judicious calm. It should at once be added that, while the life and work of Paul have given rise to many questions to which different scholars give a variety of answers, the dominant note here is not one of conflict. One feels rather the richness of many contributions to an intelligent understanding of one great theme.

Some further indication of this richness may be gained by noting a few more of the many contributions. A. E. Barnett, writing on Ephesians, stresses the "derivative character" of that epistle and regards its "authenticity unlikely." Its "distinctive emphases, themselves essentially un-Pauline, are nevertheless expressed in forms of speech borrowed from Paul's genuine letters." B. H. Streeter holds that Timothy and Titus were written long after both of these worthies (and of course Paul) were dead. Schweitzer agrees with this, and adds that Colossians and Ephesians, whether Pauline or not, contain ideas that cannot be fitted in with those of the certainly genuine epistles. Some other writers do not

consent to this reduction of the Pauline corpus. An extract from Deissmann is concerned with the foundations of Paul's theology and one from Karl Barth's *Romans* gives Barth's view of Paul's view of Jesus. Backgrounds of Gentile thought and religion are treated by Foakes-Jackson, Purdy, Willoughby, Bevan, Glover and others; Jewish backgrounds by Guignebert, George F. Moore and Branscomb. Many other great names appear: Dibelius, Goodspeed, Rudolf Otto, Craig, Nygren, E. F. Scott, and others of like stature.

All these extracts are organized into appropriate sections. The sources are precisely indicated in footnotes, and the mere list of the books from which the selections are taken makes a good Pauline bibliography. This is, however, reinforced by a more extensive classified bibliography and by biographical sketches of the authors. The volume will be a very useful tool for serious students of Paul.

W. E. Garrison.

The World of Einstein

Albert Einstein: Philosopher-Scientist. *Edited by Paul Arthur Schilpp. Library of Living Philosophers, Evanston, Ill., $8.50.*

The World as I See it. *New abridged edition. By Albert Einstein. Philosophical Library, New York, $2.75.*

If PROFESSOR Schilpp, of Northwestern, had done nothing else (though actually he has done much else), his "Library of Living Philosophers" would be a just title to fame. Previous volumes have dealt with Dewey, Santayana, Whitehead, Moore, Russell and Cassirer. In each, a series of interpretative and critical essays by experts is followed by a chapter in which the philosopher in question "talks back" after having read what the critics say about him. This is a pattern which can create a very lively situation, and the editor's skill has seen to it that it does just that. The contributors are evidently instructed that their function is not to bestow accolades and orchids, but to pay their subject the tribute of frank criticism. In the present volume they do that for Einstein, though the bulk of what they have to say is in terms of interpretation and appreciation.

Departing a little from the usual pattern, this volume begins with "autobiographical notes" by the subject, the original German text and an English translation of the same on opposite pages—about 50 pages of each. After touching lightly upon his experiences in youth, his early (and permanent) turn to a skeptical attitude toward traditional convictions, religious and other, which seem to get their vitality from any "specific social environment," and some criticisms of conventional methods of education, the writer turns to the serious business of tracing the history of relativity, both in the work of his predecessors and contemporaries and in his own thought. Maxwell's equations in the electrodynamic field gave the immediate point of departure. All this will be very hard going for any but theoretical physicists and advanced mathematicians.

Twenty-five essayists contribute chapters on modern physics and on aspects of Einstein's work. For the most part these are, of necessity, highly technical. For readers who cannot breathe easily in the rarefied atmosphere of the highest mathematics, the most rewarding chapters will be those which deal with philosophy. The following topics suggest the reach of these chapters: "Einstein and Logical Positivism," "The Philosophical Significance of the Theory of Relativity," "Einstein's Theory of Knowledge," "Relativity Theory and Idealistic Philosophy," "Einstein's Relativity from the Standpoint of Critical Realism," "Einstein's Influence on Contemporary Philosophy," and "Einstein's Social Philosophy."

There is room only to remark that the term "relativity" is misleading when it is contrasted with "absolutes" in ethics and metaphysics. Relativity does not mean subjectivity or individualism. On the contrary, Einstein himself testifies to the importance, in his own mental development, of the turning of his mind to the "extrapersonal world" of realities "out there." The use of "relativity" as a catchword to validate loose thinking and looser living gets no countenance from him. Whether or not Einstein can properly be called a philosopher, is debatable. His method involves a theory of knowledge. He recognizes and discusses this, and several of his interpreters comment on it. (See Lenzen, pp. 355 ff., and F.S.C. Northrop, p. 387 f.) Philosophy seems to be incidental but implicit in Einstein's thought.

In replying to his critics and interpreters, Einstein says he can't understand some of them (that is a comfort!), and that "the mentality which underlies a few of the essays differs so radically from my own that I am incapable of saying anything useful about them." He thinks that Max von Laue's essay on "Inertia and Energy" should be reprinted separately for students, and that Kurt Gödel's on "Relativity Theory and Idealistic Philosophy" is an "important contribution to the general theory of relativity." (The latter is largely on the nonobjectivity of time, a point on which Einstein makes enlightening comment.) He joins issue sharply with others, especially those who criticize his strictures on the statistical quantum theory.

The compilation of the bibliography must have been a laborious task. It lists 309 items of scientific publications (chiefly magazine articles and pamphlets), 136 "nonscientific writings" on world affairs, pacifism, Jewish interests, education, etc., and about 125 interviews, speeches and letters as reported in the *New York Times*.

The closing word may well be that of Hans Reichenbach's essay: "There are many who have contributed to the philosophy of Einstein's theory, but there is only one Einstein."

The other book, *The World as I See it*, is a small collection of miscellaneous short "nonscientific" writings on many subjects. These were written on various occasions under the stimulus of specific situations. War and peace is a theme that constantly recurs. There are discussions of civil liberty and academic freedom, and of other aspects of education. Zionism and other Jewish problems and aspirations have a large place in Einstein's concern. Taken together, these brief occasional expressions may serve to illustrate and document the essay on his social philosophy. By race and sympathy, he is a Jew; by training and occupation, a scientist and mathematician; by the achievement of building his own character and personality, a thoroughly emancipated and civilized citizen of the world.

W. E. G.

Books in Brief

Information Please Almanac, 1950. *Edited by John Kieran. Macmillan, $2.50.* Even if this formidable collection of classified facts included only the answers to questions that had been, or might be, asked and answered on the familiar "Information Please" program, that would be a good deal. But it goes vastly farther than that. Brief articles by experts review the events of the past year. A special feature is the "vacation travel guide" (about 100 pages). Religious data include world statistics, sketches of American denominations (Disciples of Christ are "biblicalists"; wonder what that means), lists of archbishops of Canterbury, popes, cardinals, Episcopal, Methodist and Roman Catholic bishops in America, Jewish organizations, and religious holidays. Sections deal with U.S. government and history, foreign nations, science, business, politics, literature, theater, sports, and other fields of interest. This goes on the office reference shelf.

Service for Peace, A History of Mennonite Civilian Public Service. *By Melvin Gingerich. Mennonite Central Committee, Akron, Pa., $3.00.* The small but devout and devoted company of Mennonites in the United States is not united upon all points—otherwise it would not be divided into twelve groups—but it is united in maintaining its heritage as a "peace church." When war loomed in 1940, both the leaders and the young men of military age in that communion confronted the c.o. problem in its most acute form. This volume tells how they solved it. It is, in large measure, a history of the civilian public service camps. This was, on the whole, a good solution. Those who were most deeply involved in it would be the last to claim that it was a perfect solution of the problem. One thing it did was to provide an alternative to the untenable idea that a pacifist could join the army with the provision that he should do only "noncombatant" work and still keep his pacifism unblemished. Another was to prove that conscientious opposition to participation in war was not inconsistent with courage and patriotism. This carefully written account of Mennonite activity provides many illustrations of both courage and patriotism, but its purpose is

evidently not to give glory to the c.o.'s in general or to the Mennonites in particular. Rather it is to record the successes and failures in a difficult experiment so that the experience gained from 1940 to 1945 may be used in dealing with any similar problem in the future. Not only the peace churches and the individual conscientious objectors but also, and perhaps especially, the government's representatives can learn something from it.

HISTORY OF THE NATIONAL ECONOMY OF RUSSIA TO THE 1917 REVOLUTION. *By Peter I. Lyashchenko. Macmillan, $13.00.* The present volume is an impressive addition to the long list of works translated and published under the sponsorship of the "Russian translation project" of the American Council of Learned Societies. The author, now 76, had attained distinction as an economic historian before the revolution. At that time he was classed, rather curiously, as a "legal Marxist"—in tsarist days! Apparently he has got along all right with the Soviet authorities. They have acclaimed the present work as of the highest importance. The Marxist point of view seems to appear at many places; for example, in the study of the contrast between the patterns of development from feudalism to modern economies in western and in eastern Europe. Though interpretative and evaluative comment is abundant, the great bulk of the treatise is factual and descriptive. Statistical and other data are given in great detail. Students who may not accept the author's explanation of the failure of the liberal "bourgeois revolution" in Russia when the "world-imperialist powers [were] battling for the division of the world"—an explanation which rests heavily upon and quotes approvingly from Stalin's analysis (pp. 780-81)—as the last word of wisdom on that subject, will nevertheless find in the work a vast body of material not elsewhere available. The documentation and bibliographies are extensive. This is said to be "the first work in any language that covers the economic history of Russia from the earliest times down to the revolution." But it really covers a good deal of social and political as well as economic history. W. E. G.

CORRESPONDENCE

China

SIR: It is necessary to shatter the optimism of C. D. Herriott (Dec. 28) about all things being for the best in the best of all possible worlds ("the progress of God's Kingdom under the new people's republic of China"). It is only possible for one to be both a Christian and a Communist in China by ignoring the totalitarian character of orthodox communism. This it is easy for a Chinese to do, for three reasons: (a) so far the Chinese Communists have not stressed their totalitarianism; (b) what they have stressed—namely, nationalism, or the equality of racial groups, which is what Mao means by his "New Democracy"—is popular with all Chinese; and (c) what democracy really means—the dignity, rights and responsibilities of personality—is relatively foreign to Oriental thinking. Personality is not an attribute either of deity or of humanity in the East. The Chinese masses have accepted the new regime not because they like communism but because this is the only government they have and because so far it seems more interested in establishing order than in trying to communize the country.

Auburndale, Mass. RODERICK SCOTT.

[Dr. Scott has recently returned to this country after 33 years as a missionary in China, part of them as dean of Fukien Christian University.—THE EDITORS.]

No Hope for This Union

SIR: In your "Retrospect" (Dec. 28), you state that the United Presbyterian and Reformed churches have voted to unite. That vote was only formal, submitting the matter to the classes and presbyteries for action. It is a foregone conclusion that, as far as the Reformed Church is concerned, union is a lost cause.

The (Dutch) west is very provincial and is strongly opposed to union. If we get union many churches will go into the Christian Reformed Church—which we do not want to see. So we will go through the motions, but the union cause is lost.

My own church has instructed its delegate to classis to vote for union, but it will do no good.

Wyckoff, N.J. GEORGE G. HENEVELD.

It's a Promise

SIR: As always, when it appears year by year, I find a great deal of value in and depend upon such an editorial as "Retrospect 1949" in the issue for Dec. 28. Quite rightly you do not reckon this particular week as the end of the first half of the 20th century and I am surprised that the *New York Times*, *Time* and *Life* do so. A year from now I hope that you will give us a similar treatment as you look back to Jan. 1, 1901. FRANK FITT.

Grosse Pointe Farms, Mich.

Bishop Out of Context

SIR: Your editorial, "Bishop Corson Comforts Foes of Schools" (Dec. 7), is based upon a misinterpretation of what the bishop said. Having heard his address at Grand Rapids and having read the copy, I am certain Bishop Corson had no thought of giving comfort to the foes of the public schools. The reporter for the *New York Times* did a good job in reporting the conference, but in this instance he lifted a sentence out of its context, and you based your editorial upon it.

In his discussion of the several difficulties which are encountered by Christian education in the churches today Bishop Corson said: "Religious education cannot count upon the cooperation it received in the past from other educational forces in the community.... From the beginning of the republic until the turn of the 20th century, the typical American public school was an important factor in the communication of religious knowledge and it proceeded on the basis of Christian standards of conduct." Then the bishop said that the public school had ceased "to be a colleague in religious teaching and training" by reason of its attitude of excluding religion from its curriculum and by "its renunciation of responsibility" for religion.

The Methodist Board of Education, of which Bishop Corson is the president, is on record in its support of the public school. In fact, Protestant church leaders generally are not unaware of "how great a stake Protestantism has in the preservation and in the extension of the public school system." The best friends of the public school are not, in my judgment, those who close their eyes to its failures in these matters, but they are those who, while giving it their support, at the same time evaluate it for what it is and seek to encourage it to do what you say it is capable of doing, namely, "communicating the factual basis about religion in literature, history and other fields," but which, in many instances, it is not doing. JOHN Q. SCHISLER.

Board of Education,
Methodist Church,
Nashville, Tenn.

Vested Interests in Palestine

SIR: Please accept my congratulations on your fairness in publishing Carl Hermann Voss' excellent and objective statement in regard to "Israel and the Holy Places" (Nov. 23). Let us hope that all the officials of the Federal Council, of the mission boards, of the Near East colleges and the archeological societies, as well as the oil people, will read and ponder over this timely article.

Palestine is our business. Not our oil business, not even our Near East college and missionary business, nor our archeological research, important as all these may be, but our business as a human challenge on behalf of the greatest sufferers from nazi persecution in the world, and the people to whom we owe the greatest debt in our religious faith and our belief in justice.

Vested interests, whether they be in oil,

airfields or missionary and educational institutions, will not outweigh with the American people the cry for justice from Israel's D.P.'s. Though Mr. Burrows, the outstanding protagonist for the recent collaborators with Hitler, would reduce Israel to a mere 5,000 square miles, and obliterate it if he really had his way, while the Arabs have over 1,800,000 square miles, greatly underpopulated, the majority of Christians support Israel's valiant endeavors to release her kinsmen from bondage and establish a democracy in the midst of the feudal Near East.

Smith College, S. Ralph Harlow.
Northampton, Mass.

Church Taxes

SIR: It seems to me that if the churches would voluntarily offer to pay taxes it would create lots of good will among millions of hard-working and suffering taxpayers. It would also create a great deal of furor among the parishioners of many churches who would be asked to contribute larger sums to the support of the churches. Perhaps a compromise may be in order, with the churches agreeing that they should not be tax-exempt but, because of their good to the nation, a smaller tax be put on them. J. Alden Tifft.
Philadelphia, Pa.

SIR: Your editorial, "Tax Reckoning Is Coming" (Nov. 30), should be read by every thinking person in our country. A glance at a detailed map of any of our large cities, with tax-exempt properties shown in special colors, will show just how ridiculous this has become. Not only are charitable and educational and other types of eleemosynary and religious institutions plus hospitals and sanitoria shown, but any amount of revenue-generating institutions and firms as well. The different types of profit-making ventures thus tax exempted goes all the way from hospitals, apartment buildings, office buildings, factories, retail stores, etc. It has even been reported that prosperous bars have been exempted due to church ownership. If this continues to increase we will be in as ridiculous a position as Quebec with a church hospital, convent, etc., in every block.

E. R. Morrissey.
Chamber of Commerce,
Annapolis, Md.

Quintessence of Folly

SIR: I was glad to see John F. C. Green's letter in the Dec. 21 Century. He is more than right when he says that businessmen are downright afraid to protest against the outrages of strikers or even to address their own employees on the folly and stupidity of committing their destinies to irresponsible labor bosses whose sole real interest lies in the maintenance of their own arbitrary power. I wish that those clergymen who climbed so wholeheartedly on the labor bandwagon would be honest enough to admit that they have made a sad mistake, and so climb down again. It is the quintessence of folly to hand the power over production to those who take no responsibility for it.

New York, N. Y. A. H. Froendt.

A Correction

SIR: In the able review by R. E. Gilmore of what I regard as a highly important book, *Science and Cosmic Purpose*, by Kelvin Van Nuys, in your issue of Jan. 4, I note an inadvertent error that should be corrected. The reviewer attributed to John Dewey the statement of a position which the author attributed to H. N. Wieman. Dr. Gilmore says that Dewey "will be surprised to find himself accused of clinging to a static idea of value." But the author is discussing Wieman in this immediate context, not Dewey, and the "accusation," if it may be called that, is misdirected. I am sure Dr. Gilmore will be grateful to have his error corrected.

Charles Clayton Morrison.
Chicago.

1950 Census Will Settle It

SIR: In a Dec. 28 editorial you claim that in the past 13 years the proportion of U.S. families on subsistence has dropped from one-third to one-fifth. But you assume that 10 million is one-fifth. We have 35 million families, not 50 million as you assume. So just about one-third are still at the subsistence level. Your editorial unintentionally glossed over a bad situation.

Tertius Chandler.
Susanville, Calif.

Two Letters in Our Christmas Mail

SIR: We persons of Japanese ancestry realize more than any other group in America the meaning of good will. We are also aware that good will is not something which is achieved once and for all, but must be consciously cultivated and progressively strengthened.

At this Christmastime we dedicate ourselves anew to the promotion of good will among all people, so that in all life's relationships individuals may partake according to their needs, participate upon the basis of their interests and contribute according to their abilities, regardless of race or creed.

We are happy to count you as partners in this continuing effort. Hito Okada.
Japanese American Citizens League,
Salt Lake City, Utah.

SIR: As I think back to the first time that I was introduced to The Christian Century, at Heidelberg College in 1927, and all the years of reading since then, I find that it has been the most important single force in keeping my mind and spirit abreast of the times. I occasionally find fellow ministers who admit that they have given up reading it. They would hardly need to tell me that. Their apparent lack of interest in so many of the things that you discuss in your columns usually has been revealed in many other ways.

I have been recently trying the experiment of giving individuals copies of The Christian Century to read, as I would like them to be introduced to some of the same splendid material that I find every week in your paper. E. W. Siebert.
Messiah E. & R. Church,
Detroit, Mich.

Delilah

SIR: The letter of Simon Stylites about "Delilah" (Dec. 28) tells the story behind the ineffectiveness of many ministers. It is also a superb argument for clerical celibacy. Albert W. Webster.
New Kensington, Pa.

SIR: "Delilah on the Hearth" (Dec. 28) is clever, but dangerous. The ministry in these days is a frustrating profession. Many of us have an abiding sense of futility. How easy to cast the poor mistress of the manse in a Delilah role, and forget that Delilah's paramour was a very coarse, blundering, stupid man. The pattern of Simeon's thought in this instance is altogether too flattering to the male side of the house.

A healthy mental corrective for this Monday pastoral thinking is a consideration of our celibate Roman brethren. A brash, bold, world-upsetting bunch of men they are—not! Their boldest and brashest these last 500 years nailed his theses to a church door and got married! Our wives, bless them, may sometimes get out the shears to trim our hair; but more often they set thumbtacks in our easy chairs.

Richard R. Hulbert.
Congregational Church,
Faribault, Minn.

Wishful Thinking

SIR: About six months late I come across your Aug. 10 issue containing Carleton Beals' article, "Let Latin America Federate." It is particularly interesting to me because I spent 1947 and 1948 studying at universities in Uruguay and Peru, where I dug into the government, history and economics of those countries, lived among the average, middle-class citizens, and read the local newspapers, magazines and books.

I am aware that Mr. Beals is generally considered an authority on the Latin countries. He surely ought to know, then, that regardless of how worth while and useful and logical such a federation would be, and regardless of what developments have taken place in the last few years, he is indulging in wishful thinking. A Latin American federation is virtually impossible for two reasons: one, no two Latin Americans can agree on anything and stick by their agreement; two, if they did want to federate, this country would not let them do it. (Mrs.) Madolin Cervantes.
Casper, Wyo.

NEWS of the CHRISTIAN WORLD

Church Building Total: $1 Billion

U. S. Protestant Congregations Engaged in Huge Expansion Plans—Status of Negroes Improving

NEW YORK, Jan. 4.—Current building plans of Protestant churches will cost over $1 billion in the United States alone, the Interdenominational Bureau of Architecture announces. More than a score of the projects now under way are costing over $1 million each. Trends chiefly responsible for the extensive program are the movement of parishes from downtown to suburban areas, and the increasing by churches of recreation facilities. Greatest expansion is going on, the bureau says, in Texas and California.

Spelman Fund Makes Final Report

The Laura Spelman Rockefeller Fund was formally dissolved at the end of 1948, having distributed its resources. In the 1947-48 period it made appropriations totaling $657,800. Said Charles E. Merriam in his final report as chairman of the fund: "The weal or woe of mankind in the coming years rests very largely with administration and administrators. Administrative agencies and activities are moving to the front all over the world more rapidly and powerfully than judicial or representative bodies. Sometimes the new administration is that of dictators, but I am referring to the administration developing in a free society."

Negro's Status Improving

Steady improvement in the economic and industrial condition of this country's Negro population was reported here this week by Lester B. Granger, executive director of the Urban League. Mr. Granger pointed out day-to-day successes in bringing the races together on the same team for the good of American communities. "In the main stream of American commerce and industry the Negro is better off today than he was 39 years ago when the Urban League was founded, and the league bears an important responsibility for this achievement," he said. "Many jobs now filled by Negroes would have been closed to them before World War II. Thanks to the logic of events and antidiscrimination statutes in many states, many job areas formerly closed to Negroes are slowly opening." Mr. Granger predicted that placements for Negroes will reach new highs in the years ahead.

Jewish Relief Total for 1949: $61 Million

Expenditures for Jewish relief in 1949 under the Joint Distribution Committee amounted to $61,754,050, according to a review of the year's activities released here Sunday. This expenditure resulted in the greatest resettlement program in history, whereby 240,000 men, women and children found new homes. Edward M. M. Warburg, chairman of the committee, declared that the achievements of 1949 gave increasing evidence that Europe's Jews, helpless and destitute on V-E Day, "are at last on the road to permanent recovery." Since the end of the war the committee has expended $278 million for overseas aid.

New Year's Services Urge Cooperation for Peace

New Year's services and sermons here called for progress in peace during the next half-century. Canon Edward N. West of the Cathedral of St. John the Divine said that "in a jittery world, tired of war and injustice, there can be no more welcome greeting than a living confirmation of the fact that God is with us and that God saves." Rabbi Edward E. Klein, preaching in the Stephen Wise Free Synagogue, predicted that 1950 will be a year of decision, either carrying mankind forward to an era of lasting peace or catapulting us to the brink of war. "Jews and Christians together must preach and teach and practice the Judeo-Christian ideal, not in surrender of each other's dogma, nor in a crusade against an idea or a system, but in a crusade for justice and love and peace, which shall bring nearer God's Kingdom on earth," he said.

Baldwin's Civil Liberties Work Not Ended

In introducing Patrick M. Malin as his successor as director of the American Civil Liberties Union [see The Christian Century for Jan. 11, p. 35], Roger N. Baldwin said that he himself is going to "kick up his heels in the international pasture." He will continue to handle the union's international work through the International Civil Liberties Committee, the Committee on Occupied Countries and the Committee on American Colonies.

And So Forth

One of the largest families of displaced persons to come to this country from Europe—father, mother and 10 children—arrived here this week under the sponsorship of the National Lutheran Council. The 12 Swobodas, formerly of Poland, have been provided a job and housing assurance by a Lutheran farm owner in Shelby, N. C.

Julius Weitmann, promotional secretary for Hilfswerk, relief agency of the Evangelical Church in Germany, is spending two months in the U.S. studying church activities, particularly relief work.

W. Harold Weigle has resigned as rector of historic St. Paul's Protestant Episcopal Church, Eastchester, to accept an appointment as rector of the Church of Our Savior at Lebanon Springs. He will also serve as adviser on rural affairs to the bishop of the diocese of Albany.

A creative arts workshop, using the arts as tools and language of creative Christian living, is being organized in the religious education programs of several New York city centers under the supervision of Celeste Weekley, director of religious education at Metropolitan-Duane Methodist Church.

A pocket-size monthly news folder featuring articles by laymen about the church and daily Bible readings is being published by Laymen United for Applied Christianity, retreat movement of the Queens federation of churches.

J. HENRY CARPENTER.

Vermont Agencies Unite in Efforts

Cooperative Church Groups Hold Joint Annual Sessions—Plan Service to State Institutions

PORTLAND, ME., Jan. 3.—In Vermont, even the cooperative agencies of the churches cooperate. This was demonstrated in November when the Vermont Sunday school convention was held in conjunction with simultaneous annual meetings of the Vermont church council and the Vermont Bible society, which share an executive secretary. Several hundred delegates from churches and church schools attended the sessions. The Bible society reported the distribution of more than 3,000 Bibles, New Testaments and Scripture portions. The church council delegates heard of interests and activities varied enough to excite the admiration of anybody interested in interdenominational religious work.

Council Sponsors Religious Instruction

The council's committee on weekday religious education had been discouraged by the state board of education's ruling against religious instruction in schools, which grew out of the McCollum case. In spite of this difficulty, three full-time workers have carried religious instruction to hundreds of schoolchildren in the Lyndonville, Woodstock and Bennington areas. The committee sponsored "character education" in connection with public schools and conducted vacation schools which reached more than 1,200 youngsters in remote sections, many of whom receive no other religious instruction. This work is made possible by mutual efforts of local communities with the help of salary grants from the Turrell fund. The council sponsored several youth camps last summer and conducted leadership training courses for church school teachers. All these activities were fully covered in the annual report given at the council meeting.

Consider Service to State Institutions

The Vermont church council's social service committee is planning to extend the study of the state's public institutions begun some time ago by a committee which was able to get the institutions to expand their religious services beyond the "one service on Sunday" level. Through the cooperation of Commissioner Dale of the state department of institutional service, care has been exercised in the selection of near-by ministers who serve as chaplains. At the state prison, outstanding work is being done by a neighboring minister who spends as much time as possible interviewing and helping inmates. At an institution for the mentally retarded, a near-by pastor arranges Sunday school classes as well as worship services. The committee feels that the state institutions are too small to justify the services of full-time chaplains, but believes that if they have the cooperation of state authorities pastors of small neighboring churches can do good work with the

inmates. Sometimes, in placing men in churches where they are likely to be called on for such services, denominational officials consider the qualifications necessary for institutional chaplaincy.

Maine Council Makes Audiovisual Aids Available at Nominal Cost

The Maine council churches is carrying on an audiovisual fellowship project through which many small churches receive the benefit of aids to education and worship at nominal cost. Marion Ulmer, executive secretary, reports that more than 1,200 such showings (or hearings) were made possible in 1949. The council maintains a library of 40 slide sets, 800 miscellaneous slides, 75 filmstrips and a dozen record sets, including such classics as the "All Aboard for Adventure" series, the "Radio Edition of the Bible" and the council's own "Book of Books" radio program. Payment of a $5 fee entitles a church to use as many items as it wishes during the year. Single rentals run from 25 cents to $1.

Orono Minister's Wife Wins Religious Fiction Award

To Methodists of Orono, Me., site of the state university, she is just the minister's wife, but to thousands of book and play lovers elsewhere she is Dorothy Clarke Wilson, author of *The Brother, The Herdsman,* dozens of plays and stories and now of *The Prince of Egypt,* winner of the $7,500 Westminster Press prize awarded in 1949 for religious fiction. The novel tells the story of Moses' early years at Pharaoh's court. After her trip to Philadelphia to receive the prize, Mrs. Wilson was guest of honor at a dinner in Boston. She was a member of a Bates College class which also included Gladys Hasty Carroll, the novelist, and Erwin Canham, editor of the *Christian Science Monitor.* All Mrs. Wilson's writing is done in hours snatched from a busy life as minister's wife and mother of two active children. Her books and plays, intensely human and readable, point up the ideals of social justice dear to both her and her husband, Elwin.

And So Forth

Hammers rang and saws sang Nov. 11 as New Hampshire Baptist laymen and ministers prepared a lakeside chapel site, several new tent platforms and a larger playing field for the 1950 Baptist summer camps at Sentinel Lodge, Tuftonboro.

The Vermont council of churches is taking active part in the United Evangelistic Advance. In December, 11 churches in the Barton-Orleans area carried on a joint crusade, the first of many to be conducted in the coming months. It was directed by Carroll Tripp of Burlington, director of evangelism for the Vermont Baptist convention, acting for the council's committee on evangelism. Mr. Tripp also gave a series of instruction classes for pastors from over the state, who later will conduct crusades in their own areas.

Stanley B. Hyde, for nearly seven years executive secretary of the Vermont Bible society and the Vermont church council, has resigned, effective March 31. Mary Elizabeth Mason of the council's rural work staff has resigned to become director of religious education for the Kentucky council of churches.

NATHANAEL M. GUPTILL.

Segregation of Voters Delayed

South African Nationalists Unable Now to Get Bill Passed—Anglicans Urge Self-Examination

STRAND, C. P., SOUTH AFRICA, Dec. 21. —Prime Minister Malan's announcement that the government will not carry out its plan to introduce in the coming session legislation to segregate colored voters has been received with a sense of relief by those who are disturbed by the deterioration of race relations in the union. It is only a temporary relief, however, for the announcement indicates not a change in government policy but merely a coming to terms with opposition from within. It states that the Nationalist party does not have the necessary majority in Parliament to pass the bill. There is a difference of opinion between the prime minister and N. C. Havenga, leader of the Afrikaner party and minister of finance, about the number of Europeans who would represent the colored people in Parliament under the proposed scheme, and the validity of the clauses entrenching the present position in the Act of Constitution. The bill, which is meanwhile to be published, will be introduced when the Nationalist party decides it commands a sufficient majority to pass it.

'Unity' Theme of Ceremony Honoring Pioneers

On Dec. 16, 250,000 people assembled in blazing heat at Pretoria to witness the inauguration of the national monument to the *voortrekkers,* the Dutch pioneers of the early 19th century. The four principal speakers urged the need for unity among the people of South Africa. Mr. Havenga reminded Europeans of their obligations toward non-Europeans. "Our task is as Christian guardians to guide those who look to us as their protectors of human rights, so that their confidence in us may be maintained," he said. Prime Minister Malan, referring to the monument as the "Quo Vadis" shrine of Afrikanders, called them "back to the altar of the people on which you must lay your sacrifices and, if it is demanded of you, also yourself as a sacrifice; back to the sanctity and inviolability of family life, back to the Christian way of life, back to the Christian faith, back to your church, back to your God."

Anglicans Urge Self-Examination On Racial Attitudes

Meeting recently in Cape Town, the Cape diocesan synod of the Anglican Church adopted a motion condemning race discrimination in South Africa and ordered the document sent to Prime Minister Malan. In introducing the motion, Coadjutor Bishop S. W. Lavis of Cape Town said that on his recent trip abroad he had found the impression widespread that the present government of South Africa invented racial discrimination. "It would be sheer hypocrisy to say that [such discrimination] is due to any one particular group," he said. "We are all of us guilty of allowing this poisonous growth to come to the stage where we are reaping the dreadful harvest. We have watched and allowed the growth of a perfectly deadly and unchristian thing." The motion deplores the "threatened new attack on the human rights, political status and economic security of the non-European people," deals with the various forms the attack takes, and appeals to the Christian people of South Africa, particularly Anglicans, to "reconsider their race attitudes in the light of the teaching of Christ."

Dutch Reformed Theologian Criticizes 'Apartheid'

Trenchant criticism of the recent statement on race relations put out by the Cape synod of the Dutch Reformed Church has come from B. B. Keet, prominent Dutch Reformed theologian on the faculty of the seminary at Stellenbosch University. An article he wrote for the Dutch Reformed periodical *Die Kerkbode* has received wide publicity in the press. The article deals with a Dutch Reformed commission's contention that *apartheid* is justified by certain passages of Scripture. Dr. Keet says that the interpretations given to those texts are not untrue, considered by themselves, but that they mean only that it is the will of God that there should be a variety of races and peoples. "I notice that some of the members of the commission are old students of mine," he writes. "I can but declare solemnly that they did not learn such an interpretation of the Scriptures at the theological seminary, and they will find it nowhere else in the Christian church."

Africans' Congresses Display Different Spirits

Marked differences of spirit were to be noted in two large African congresses which met recently. At one held in Bloemfontein at the time the Voortrekker monument was being dedicated in Pretoria, rabid speeches gave vent to resentment and bitterness. Reaction to these has been hostile. A more responsible congress was the annual meeting of the South African native advisory boards in Port Elizabeth. Pres. S. P. Sesedi pointed out that bitterness against the white man is alien to African practice and morals. He said that the government's *apartheid* policy annoys and insults the Africans by senselessly adding to the discrimination of which they are already helpless victims. He made an earnest appeal to the powers that be for a real Christian effort for better race relations. "Let not the feeling take root in the hearts of the African people that the white man is an oppressor, and do not allow the already strained relations to deteriorate still further," he said. "Give the African opportunities for development. Do not deny him a place in the sun in the land of his birth."

And So Forth

The Cape Town Anglican synod voted at its annual meeting to launch a five-year plan of evangelism, thus following the example of the Methodist and Baptist churches.

The fact that Africans are now taking part in the highest administrative councils of the church led a recent Anglican provincial missionary conference to adopt a resolution which would gradually do away with the annual "missionary" conference. Says one report: "There was a feeling that the word 'missionary' in the sense of white

people ministering to and evangelizing others has lost its meaning, and that nowadays the only real distinction is between Christians of all races on the one hand and, on the other, heathen, lapsed and atheists of all races." STANLEY G. PITTS.

Question Poll's Validity

German Evangelical Press Service Warns on Results of Religion Queries

BETHEL-BIELEFELD, GERMANY, Dec. 21. —In reply to the question, "Do you consider yourself religious?" put to 3,000 West German men and women of all classes, 72.5 per cent answered "Yes," 26.5 per cent replied "No," and 1 per cent refused to make a statement. The question was asked in an Institute of Public Opinion poll using the methods employed by George Gallup in the U.S. Among those answering "Yes" were more women than men, more elderly people than youth, more members of peasants' and state officials' families than people of the professional and laboring classes. A second question concerning church attendance brought similar results; predominating among those who said they attend church regularly were women, elderly people and persons whose income is precarious. The Evangelical Press Service points out that such an inquiry certainly cannot be considered a test of true devotion. Self-estimate by means of a questionnaire, says the press service, is not the way to get correct results. It warns against drawing the conclusion that there is a high standard of religious life in the western zones. The mere fact that so many consider themselves religious is enough to instill doubts, it says, and raises the question how many of the affirmative answers would be recognized by our Lord.

Women Members of Bundestag Develop Mutual Interests

Mrs. Elly Heuss-Knapp, wife of the president of the West German Bundestag, at regular intervals invites female members of parliament to tea. In this manner there has been developed among the women a mutual understanding that crosses party lines. There are only 29 women in the Bundestag—7 per cent of the total membership—although women constitute 60 per cent of the total number of voters in West Germany. The percentage in the Weimar parliament was 9. Of the 29 women, 16 are married. Fourteen are housewives, 4 are social workers, 1 is a lawyer and the rest are teachers or physicians. They are about equally divided between the Christian Democratic and Social Democratic parties.

To Rebuild Kaiser Wilhelm Church on Original Site

The heavily war-damaged Kaiser Wilhelm Memorial Church, world renowned Berlin landmark, is to be rebuilt on the site where its gigantic ruins now tower. There was much discussion about the site in the city's press, many objecting that since the building was an obstacle to modern traffic the new structure should be erected elsewhere. However, so many Berliners were in favor of the old site that it was decided to yield to their wishes. Reconstruction will be impossible unless the churches of the world lend a helping hand. Meantime, a wooden emergency church is being built for the parish with American aid. It will be consecrated in the spring.

And So Forth

The prison church of Tegel, which was laid in ruins during the war, has been rebuilt and was reconsecrated by Bishop Otto Dibelius on the third Sunday of Advent. Harald Poelchau, the pastor, has served the church since 1933. He rendered assistance to many men who were imprisoned by the Gestapo. Among the prominent persons sent to Tegel were Dietrich Bonhoeffer and Hanns Lilje, now bishop of Hannover, as well as the famous prisoners of the 20th of July.

Because so many church bells had to be

LUTHERANISM AND THE EDUCATIONAL ETHIC
By RUSSELL A. PETERSON
88 Pages; Cloth Binding; $1.50 postpaid

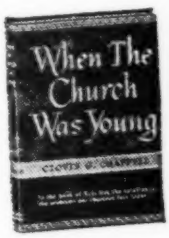
A HEAVY MIST has beclouded the Lutheran sky. Students, teachers and educators have wandered aimlessly, looking for a break in the low hanging firmament. Forgotten is the rich educational heritage and ethic which has stood in readiness for over four hundred years, eager to intervene, clarify and soothe the contemporary educational Maelstrom.

In no other place has the Lutheran philosophy of education been presented with such force and clarity as has been done in LUTHERANISM AND THE EDUCATIONAL ETHIC. Mr. Peterson is the well known author and pastor of South Dakota.

Order your copy today.

MEADOR PUBLISHING CO.
324 Newbury St. Boston, Mass.

Vital Messages for Christians Today-- from the Time



When the Church Was Young

SERMONS ON THE BOOK OF ACTS

By Clovis G. Chappell

IN THE BOOK OF ACTS, says Dr. Chappell, lies the solution to the problems our churches face today. When the Church was young, it was faced with ignorance, doubts, lukewarm co-operation, and unlimited opportunities. Today the same challenges await our laymen and our ministers. How these problems were met—and how they can be met today—is at the heart of these 17 sermons.

Each of these forceful messages is concerned with some striking episode in the life of the Early Church—the first service, serious persecutions, the sending out of the first missionaries. Each brings vividly to life the valiant men who took part—and points to their universal solutions of the problems of every age.

THE SERMONS

HIS THRILLING PROGRAM
THE ASCENSION
THAT FIRST SERVICE
WAYSIDE OPPORTUNITIES
SIN OF IGNORANCE
WHEN LIFE GROWS DIFFICULT
MINDING OUR OWN BUSINESS
THE CHAIRMAN OF THE BOARD
BAPTIZED PAGANS
A VICTORIOUS SERVICE
THE COST OF BELONGING
BUT PRAYER WAS MADE
AN IMPORTANT VOCATION
FIGHTING GOD
GOD IS GUIDE
THE JUDGMENT
BOUGHT WITH A PRICE

■ *WHEN THE CHURCH WAS YOUNG* contains all the rich illustrations, the gentle humor and powerful statement, the clear organization and direct purpose that have made Dr. Chappell's books helpful to both ministers and laymen. Based on the timeless truths of the Bible, it is written specifically for the twentieth-century Christian—as an inspiration and guide to the Christ-centered life.

Just Published!

$2 At Your Bookstore

Abingdon-Cokesbury Press

surrendered to the nazis during the war, Germany lacks 60,000 bells, although some 35 foundries have resumed production. Since 1945 the foundries have produced 14,000 bells. Of these, 2,000 were made of bronze, the rest of ersatz materials.

Pres. Fischer of the Church College in Berlin, central seminary of the Evangelical Church in Germany, recently cited an impressive example of the difficulties under which theological research must be carried on in the Soviet zone. He pointed out that a Hebrew edition of the Old Testament costs the equivalent in ostmarks of 267 three-pound loaves of bread. Dr. Fischer urges that foreign churches make gifts of large quantities of wood pulp to relieve this condition. FOCKO LÜPSEN.

CHURCH FURNISHINGS

Distinctive, hand-carved pulpits, altars, lecterns, baptismal fonts, tables, seats — in authentic period designs. Beautiful altar sets and communion services. Stained glass memorial windows made to order. Handsomely engrossed Books of Remembrance with repositories, resolutions, rolls of honor. Send for our free catalog.

WHITTEMORE ASSOCIATES, INC.
10 ASHBURTON PLACE, BOSTON, MASSACHUSETTS

PEWS, PULPIT & CHANCEL Furniture
• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 12 SCRANTON 2, PA.

Life After Death

The most detailed and definite teaching of the certainty of immortality is to be found in the writings of EMANUEL SWEDENBORG, famed scientist, theologian and philosopher. A brief account of his life is given in #3 below.

The books listed are FREE upon request. Simply check those desired, and mail with 5¢ each, to assist with handling.

The SWEDENBORG FOUNDATION
51 E. 42nd St., New York 17, N. Y.

☐ 1. HEAVENLY ARCANA (*Explanation of passages in Scripture*)
☐ 2. THE FOUR DOCTRINES (*Teachings for life*)
☐ 3. HEAVEN AND HELL ("*From Things Heard and Seen*")
☐ 4. THE DIVINE PROVIDENCE (*Angelic wisdom concerning the Divine providence*)
☐ 5. DIVINE LOVE AND WISDOM (*Angelic wisdom concerning Divine love and wisdom*)

The clergy should ask for form on which to apply for all these books, and others, cloth bound, library edition, free of charge. A-5

NAME.....
ADDRESS.....
CITY.....STATE.....

Attack Baptists On Hospital Aid

Louisville Newspaper Says Church-State Separation Principle Is Being Pushed Dangerously Far

HUNTINGTON, W. VA., Jan. 3.—"We Respect, but Can't Echo, the Baptist Position" was the title of a *Louisville Courier-Journal* editorial attacking the Southern Baptists' decision not only to refuse federal subsidies for its own hospitals but to challenge the constitutionality of the Hill-Burton act which provides for such assistance. Defending two denominations in Louisville which have applied for federal grants, the *Courier-Journal* points out that such hospitals fill a definite and urgent need. "The Hill-Burton act has simply recognized a self-evident fact, which is that private hospitals provide most of the institutional care given the sick in our society," the newspaper declares. It expresses doubt that the sincerest advocates of the principle of separation of church and state are prepared to accept the full implications of their position. "A principle is sterile indeed when all human values must be sacrificed in its application," it concludes. The paper later published a reply from Ellis A. Fuller, president of Southern Baptist Seminary, and Will Cooke Boone, executive secretary of the general association of Kentucky Baptists, which ably stated and defended Baptist convictions on the subject.

Baptists Organize to Fight Aid to Sectarian Schools

Kentucky Baptists are now organizing to push their fight against federal aid to sectarian schools as well as hospitals. In its annual meeting their state board of missions established a committee to inform all members of the denomination on the crucial issues involved, and to "anticipate the possibility of another bill coming before Congress to make this aid available." The board also requested the committee to study the whole question of the taxation of church-owned property which produces income. Leo Eddleman, pastor of the Parkland Baptist Church, Louisville (which maintains a parochial elementary school), and chairman of the committee, has announced that he favors the taxation of such property, believing that such a move "would receive the blessing of God and the approval of the people."

Kentucky Baptists Urged To Put Evangelism First

Meanwhile, the general association of Kentucky Baptists, meeting in annual convention in Louisville, directed its major attention to evangelism. Pointing out that there are now as many Baptists in Kentucky as members of all other Protestant denominations combined, and three times as many Baptists as Roman Catholics, Will Cooke Boone, executive secretary, declared: "Surely this numerical superiority carries with it the greatest spiritual responsibility within the state." Robert G. Lee of Memphis, president of the Southern Baptist Convention, insisted that "a country church or a city church without evangelism is like a fire without heat" and that "unorganized indifference is more difficult to combat than organized antagonism." The meeting passed a resolution providing that all of Georgetown College's trustees, previously selected by a self-perpetuating board, shall hereafter be elected by the state association. This change will be incorporated into the college's charter. At a later date the trustees are to consider the abolition of fraternities at Georgetown.

Temperance League Workers Meet

This city was recently host to a two-day conference sponsored by the Temperance League of America for workers in states east of the Mississippi river. Topics considered were: "The New Drive Is On," "The Church and the Liquor Traffic," "Enlisting Church Members to Vote in the Primary," "The Campaign Against Liquor Advertising" and "Molding Sentiment for Congressional Action." Roy S. Holloman, secretary of the Oklahoma united dry association, reported on the recent prohibition victory in his state, which he attributed to the cooperation throughout the heated campaign of denominations representing a wide diversity of doctrines. Their harmonious working together, he said, indicated that Protestantism is not divided.

Kentucky's Gretna Green Days Are Over

Kentucky's new three-day marriage law, which became effective Jan. 1, will put a stop to the heavy traffic in one-day marriages which for years has made Gretna Greens out of many state-line towns. Since all the states surrounding Kentucky have regulations preventing hasty marriages, couples have eloped across the border, where in one day they could obtain a blood test, a license and a wedding. It is estimated that in one year 6,000 marriages were performed in the small community of Greenup. The new law is calculated to abolish a number of nefarious practices that have developed in connection with the marriage traffic. It will mean a substantial reduction in the revenue which has accrued to justices of the peace, physicians, ministers, cab drivers, restaurant owners, jewelers, florists and others who have catered to wedding parties. J. MAURICE TRIMMER.

Reinstate School Head Dismissed On Legion Protest

Albert Kaufman has been reinstated as superintendent of schools at Sunfield, Mich. (population 350), after having been dismissed in response to a complaint of the local American Legion about a letter he had written to *Soviet Russia Today*, publication of the Russian embassy in Washington. In the letter Mr. Kaufman had referred to "foolish patriotic organizations" and "legionnaires" and charged that "the Vatican and hireling priests that swarm over the U.S." are "the greatest promoters of war with Russia." In a later sermon at Vernon Congregational Church, of which he was pastor, Mr. Kaufman explained that he meant "the returning legionnaires who took over and sold the Roman empire." This did not placate the American legionnaires, but Kaufman was rehired by the school board after a 3-2 vote in his favor. Kaufman's status as pastor of the church will be decided when its board of trustees meets later this month.

Australia Looks To New Regime

Menzies-Fadden Team Expected to End Some Restrictions, Spur Output—Faces Senate Opposition

MELBOURNE, AUSTRALIA, Dec. 28.—In the Dec. 10 election, Australia's 4.5 million voters showed clearly that they wanted a change. About 50.5 per cent voted for the coalition of Liberal and Country parties, 46.5 per cent supported Labor, with Communists and sundry independent groups accounting for the rest. Gallup poll predictions of these proportions, based on interviews taken a few days before the election, were within 1 per cent of accuracy. Reasons for the outcome were complex. After eight years, people begin to want a change from even the wisest and best of administrations. Fairly or not, opponents of Mr. Chifley, the Labor prime minister, made great use of the cry that "Labor means socialization, and socialism is the twin brother of communism." During the eight years of Labor rule there was much beneficial lawmaking, and not a few touches of real statesmanship. But during the past two years the administration had revealed evidences of high-handedness. For example, it showed coercive inflexibility toward the physicians, the banks and a number of migrant families. Continued wartime restrictions and rationing procedures, notably for gasoline, caused much irritation in this land where distances are at least as great as in the United States. A popular high-octane slogan before the election was: "Empty out the government and fill up your tanks."

Changes Due to Arrive Slowly

Effects of the change will no doubt take months to declare themselves, but some of the more obvious may be listed. Robert G. Menzies, a lawyer, and Arthur W. Fadden, an accountant, jointly replace J. B. Chifley, an engine driver, at the controls. Menzies, Liberal leader who will become prime minister, is from Victoria; Fadden, his Country party colleague, from Queensland. The traditional wig and gown will again be worn by the speaker of the house of representatives; during the past eight years he has appeared in mufti. Menzies has announced that one of his urgent domestic tasks is to put value back into the pound, whose purchasing power has been cut to less than half its 1939 usefulness. We understand that incentive payments to workers, subsidies to primary producers and other boosts to output will be instituted.

New Cabinet Fitted For Its Tasks

At least some of the new cabinet appointments seem tailormade in their appropriateness. Fadden, who will serve as treasurer, is, as noted above, an accountant. H. L. Anthony, postmaster general, was a telegraph messenger, then a telegrapher, before he became a banana farmer. Sir Earle Page, minister for health and social services, is a physician. One of his first studies will be how to launch a national health scheme that will be acceptable to both doctors and the government; the previous administration, after years of suasion and coercion, failed to get a health plan working. To T. W. White, who has a distinguished record of active aviation service in both wars, goes the portfolio of air. R. G. Casey, who will head a new ministry of development, is basically an engineer, but is also well known as a skilled diplomat in places as diverse as Washington and Bengal. Immigration will be in charge of H. E. Holt, a lawyer. It is to be hoped that the broad pattern of wise, large-scale migration will continue, but without the harsh racial rigorisms which needlessly made for Australia, and for A. A. Calwell who headed the department for Labor, an ill odored reputation among our neighbors in Malaya, the Philippines, India and the Netherlands East Indies.

Opposition Majority in Senate May Prove Handicap

One uncomfortable thought for the Menzies-Fadden team is that it will have an opposition majority of 34 to 26 in the enlarged senate. Of the 18 former senators who did not have to go the polls (half the previous "small" senate), 15 were Labor supporters. In this year's election, 42 senators, 7 from each state, were elected. The first five in each state will have six-year terms, while the other two will face election again in three years. Thus 30 senators will be chosen in 1952, which will bring us back to the normal practice of electing half our senators every three years.

Aboriginal Population At Last Increasing

Analysis of the latest census figures shows that our aboriginal population, after many years of decline, has at last begun to increase. There are now 936 more full-blooded aborigines, and 1,050 more of mixed blood, than in 1933, when the last previous census was taken. Our total full-blooded aboriginal population is now 52,000. The movement of some natives from bush areas to Sydney has created a new social problem in a city which has many already. More than 500 natives are now living in suburban Redfern, where they find the slum accommodation more comfortable than their rough camping life in the country. The South Sydney Methodist mission is giving special attention to these newcomers, helping them adjust to city life.

And So Forth

One of the last official acts of H. V. Evatt, outgoing minister for external affairs, was to complete the Australian end of arrangements under the Fulbright act, whereby there may be an exchange of students and study facilities between this country and the U.S.

The ("low") Church of England diocesan synod of Sydney recently voted 199 to 108 for a ban on the wearing of alb, chasuble, dalmatic and tunicle during the celebration of holy communion.

A company has been formed in Sydney to carry out crop sowing and pest control through the use of light aircraft. It is expected that the average cost to farmers for the service will be about $2 an acre.

About 700 Roman Catholics, mostly laymen, will sail in May on a specially chartered vessel for the holy year ceremonies in Rome.

ALLAN T. MCNAUGHTON.

WHO ARE THE CHOSEN PEOPLE?

In a trenchant review of the Christian church from its beginnings to the present day, Professor Ross shows that all Christian bodies have regarded themselves as possessing absolute postulates and prerogatives. These have isolated them, conservatives and liberals alike, from outsiders and have continually impaired the universal appeal of Jesus.

ADDRESSED TO CHRISTIANS:

ISOLATIONISM vs. WORLD COMMUNITY

by Floyd R. Ross

"A revolution is needed in all the traditional religious institutions of our time which will transform them from repositories of the faith of the past into bridges across which all honest men may tread into the wider fellowship of all mankind." With these words Floyd Ross states his theme and his challenge.

This revolution lies in getting rid of barriers of dogmatic belief. It requires giving up the practices that set man apart from man. Christianity can become a world religion only by envisaging the human race as God's Chosen People.

Here at last is a book that shows the revolution that is needed within the church itself. A book of controversy, it will be widely discussed and it may do much to produce the change it declares to be necessary. You will want to read it.

$2.00

at your bookseller

HARPER & BROTHERS

New York 16, N. Y.

The Amazing Record of Interest in the article

WHY AREN'T THEY LIKE US?

by Mary Elizabeth Sergent

continues without interruption. Orders received for reprints of this remarkable story (which appeared in The Christian Century of October 5, 1949) now total

299,438

Miss Sergent describes in vivid terms what happens when a normal, average young married couple becomes involved in our complex social and economic world, treats the church casually, and then wonders as the years go by why their children "aren't like us."

Price: $2.50 per hundred

The Christian Century,
407 So. Dearborn St.,
Chicago 5, Ill.

Please send me ..... hundred copies of the reprint of WHY AREN'T THEY LIKE US? I enclose remittance in full payment at $2.50 per hundred.

Name .....

Address .....

.....( ).....

Conferences Make Imprint on Siam

Buddhist Nation Notes that Christianity Is Strong Internationally—Crisis Faces Indonesian Missions

BANGKOK, SIAM, Dec. 28.—To predominantly Buddhist Siam, this year's Asian conferences here of the Y.M.C.A., the Y.W.C.A., the World Council of Churches and the International Missionary Council have demonstrated that Christianity has much greater strength internationally than in this country, where Protestantism can count few more than 10,000 adherents after 121 years of missionary effort. One of the Siamese papers carried a long story on the W.C. of C.-I.M.C. conference (with some comment on the rival conference staged by the International Council of Christian Churches) and a number of photographs. The *Bangkok Post* declared that since the city is coming to serve as a center for more and more international conferences, ecclesiastical and political, Siam should strive to measure up to what is expected of a modern nation.

Expect New Political Developments

A mood of political expectancy prevails in Bangkok. Informed citizens admit that something is going to happen, but they don't know just what. More armed police are abroad at night. Barbed wire and guards after sundown before the post office (the center of national communications) are an inconvenience for persons wishing to send cables or telegrams. Postwar experience would indicate that the outs may make a bid for power against the present government, but that same experience cautions the people against being unduly perturbed, since such political developments are largely on the surface.

Church-Mission Groups Hold Simultaneous Meetings

The American Presbyterian Mission and the Church of Christ in Siam held their annual meetings in Bangkok early this month, some of the sessions being conducted jointly. Pres. John A. Mackay of the Presbyterian Board of Foreign Missions gave a series of theological addresses which were well attended by Siamese, Chinese and Westerners. Devotional messages were brought by S. C. Leung, Sosa Matthew of the Rangoon Y.W.C.A., Mrs. Claribel Chain and U Ba Hlaing, chairman of the National Christian Council in Burma. At the close of the meeting, the newly erected Bangkok Christian hospital, a joint project of the two organizations, was dedicated. Premier Pibun unveiled the name plaque and expressed official appreciation for the contributions of the church and the mission to the health and welfare of the Siamese people.

Crisis in Indonesian Missions

A financial crisis is forcing the missions in the Netherlands East Indies to choose between retiring all missionaries or cutting the salaries of the approximately 1,500 Indonesian pastors who, because 95 per cent of them serve in rural areas, are dependent on outside subsidies. This was reported here by U. H. Van Beyma, missions consul for the area, who pointed out that the 1949 budget for the field has already been cut by half. Dr. Van Beyma explained that the emerging government of the United States of Indonesia will be unable to subsidize a mission-church program which in prewar days was overexpanded. Thus is jeopardized one of the oldest and, at least in terms of converts, one of the most successful missionary activities in Asia. The situation calls for assistance from other Reformed churches, especially since no one other mission enterprise has suffered such widespread losses from the war, both in the major giving country (Holland) and in the receiving land. Dr. Van Beyma declared that 100 American missionaries would be welcomed to help carry on the educational, medical and evangelistic work of the churches.

S.C.M. to Pioneer in Southeast Asia

On Dec. 1 Ko Kyaw Than, instructor in history at the University of Rangoon, became a member of the World's Student Christian Federation staff. He will give particular attention to the pioneering student Christian movements in Burma, Siam, Malaya, Indonesia and the Philippines. The appointment is in response to a request made by Asian S.C.M.'s to the World Student Christian Federation conference at Kandy, Ceylon, a year ago.

And So Forth

Calvin Chao and Timothy Dzao of Hong Kong recently conducted a series of evangelistic meetings in Bangkok's three Chinese churches, with notable results.

S. C. Leung, for more than 20 years associated with the National Committee of the Y.M.C.A. in China, on Feb. 1 will join the staff of the World Alliance of Y.M.C.A.'s with special responsibilities in eastern Asia. Dr. Leung served as secretary for the recent Eastern Asia Christian Conference here. Following that conference, Bishop Cipriano Navarro of the United Church of Christ in the Philippines preached in connection with evangelistic services in Chieng Mai. There were a number of converts, including the only three non-Christian full-time teachers at Christian-sponsored Prince Royal's College.

An Asian businessman of this city, who attended many sessions of the international Christian conferences sponsored here early in December, put the difference he saw in them thus: "The International Council of Christian Churches says if communism comes we will run away, whereas the World Council of Churches and the International Missionary Council say if communism comes we will stay and preach the gospel to the Communists."

WINBURN T. THOMAS.

Fry Elected to C.W.S. Office

Franklin Clark Fry, president of the United Lutheran Church, has been elected chairman of Church World Service's committee on cooperation with the churches in Europe. He succeeds E. H. S. Chandler, who was recently appointed director of the agency's service to refugees in Munich.

Restrict Brazilian Catholic Church

Supreme Court Rules It Cannot Make Use of Rites, Symbols Which Resemble Roman Practice

SÃO PAULO, BRAZIL, Dec. 19.—Brazil's supreme court has ruled that the Brazilian Catholic Church, founded by Carlos Costa, former Roman Catholic bishop, may make no public manifestations, use symbols characteristic of the Roman Catholic Church or conduct processions resembling those sponsored by the Roman church. By such practices, said the court, the Brazilian church would be interfering with Roman Catholics' freedom of worship. The ruling was made on a petition submitted by Cardinal Camara, Roman Catholic archbishop of Rio de Janeiro, which declared that the Brazilian church's use of his church's symbols and ceremonies constitutes a threat to his communicants' freedom of worship. The court pointed out that the prohibition will not interfere with the Brazilian Catholic Church's religious freedom, that it only impedes "external solemnities which could be confused with Roman Catholic ones." Nevertheless, the ruling is considered in liberal and Protestant circles to be a threat to the country's religious freedom, which up to now has been complete. In arguments before the supreme court, the Brazilian church was represented by two of the nation's outstanding lawyers, one of whom was Benjamin Morais, Protestant minister and professor of law at the University of Rio de Janeiro.

Cardinal Issues Pastoral Letter on Communists

Roman Catholic Cardinal Camara of Brazil has published a pastoral letter inspired by the recent papal decree excommunicating Catholics who collaborate with communism. It forbids priests to accept Communists even as witnesses or godfathers at weddings and baptisms, and announces that Catholics may not read books or reviews about Communist doctrine without special permission from the cardinal. The letter denies the charge that the church has abandoned the workers. The only reason that the church has not succeeded in her task of defending the weak, it says, is that she has lacked the "material means" to do so. But she will persevere in appealing to Catholic consciences on behalf of the needy. Cardinal Camara maintains that the papal decree is religious, not political, in nature.

Fundamentalists Continue Attack On Ecumenicalism

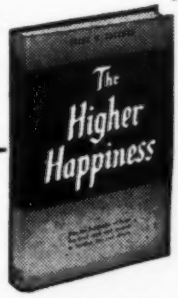
The *Fundamentalist*, a new Brazilian journal, continues its attack upon prominent Protestant leaders on the ground that they are "modern" and "ecumenical"—terms fundamentalists here construe as "heretical" and "Romanist." The most recent issue points to Harry Emerson Fosdick's *The Modern Use of the Bible* as proof that that U. S. minister does not believe in miracles. The paper also attacks George A. Buttrick, Marc Boegner, Karl Barth and even John Mackay, who, fundamentalists here say, is "no longer the highest exponent of evangelical theological thought, but the exponent of 'accommodation.'" They particularly object to Dr. Mackay's reference at a conference to the Roman Catholic Church as a "sister Christian communion." At the same time, Dr. Mackay's *Meaning of Life*, now in its third printing in Portuguese, is being widely praised in Protestant and liberal circles here, and even by liberal Catholic laymen and priests.

Conservative Pastors Protest Attack on Leaders

A conservative Protestant minister, Mr. Goulart, wrote in the November issue of *Unitas*, liberal Protestant journal, that Rev. Carl McIntire, head of the International Council of Christian Churches, was unfair when on his visit to Latin America last summer he accused established Protestant leaders of being "communists." Mr. Goulart held that "such a noble cause as that of reforming the church requires much nobility, serenity and poise," and said it is regrettable that McIntire is inclined to "exaggerate and raise scandals" and to be "intolerant and radical" in doctrinal matters. Mr. Goulart's article did not please the fundamentalists, who look on McIntire as "the new Luther." Meanwhile, in the same magazine, Borges dos Santos, conservative but not fundamentalist pastor of one of this city's largest Presbyterian churches, explains that the refusal to seat McIntire and his self-appointed delegates at the First Latin American Evangelical Conference in Buenos Aires was based only on a point of order. He says that the con-

The Beatitudes of Jesus — The Way to Life at Its Best

The Higher Happiness



by RALPH W. SOCKMAN

HAPPINESS as the world today knows it—the pursuit of pleasure, the amassing of possessions, the grasping for power and wealth—has made no thoughtful man truly happy. Concerned with this eternal paradox, Dr. Sockman here examines the nature of true joy, and finds it outlined clearly and eternally in the Beatitudes.

The Beatitudes of Jesus, says Dr. Sockman, lead to the highest joy man can know—fellowship with God. When we set our lives by these absolute affirmatives, we become aware of new sources of happiness, new reasons for happiness; and new-found satisfactions fill our souls. To make the guiding light of the Beatitudes clearer to see and follow today, Dr. Sockman presents an illuminating discussion of the eight basic qualities they outline. The seeming paradoxes in this portion of the world's greatest sermon are explained so clearly and applied to life so practically that every reader will realize the reasonableness and joy of the Christian Way.

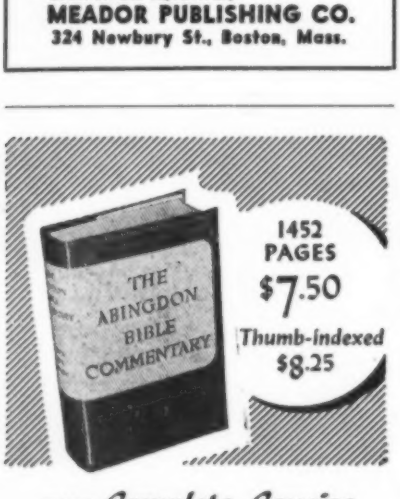
Here is a vital book for our day—challenging, strengthening messages that bring a fresh conception of Christian happiness, a concrete guide to attaining it individually, and new incentive and power for proclaiming it to others.

The Contents

THE SECRET OF THE HIGHER HAPPINESS—TOO PROUD TO RECEIVE—KEYS TO COMFORT—THE MOST MISUNDERSTOOD VIRTUE—MAKING GOOD WISHES WORK—THE MYSTERY OF MERCY—THE HEART HAS EYES—WHAT THE WORLD SEEMS TO WANT MOST—HAVING THE RIGHT ENEMIES

$2 at your bookstore . . . Abingdon-Cokesbury Press

CHILDREN'S TALES FROM NORWAY
By CHRISTIAN PAULSEN
Translated from the Norwegian by RUSSELL A. PETERSON
70 Pages; Cloth Binding; $1.50 postpaid
THESE TOP NOTCH stories have been especially written by a Norwegian story-teller for American children. They are brief and simply worded, and include every element of a great story—dramatic characterization, excitement to interest any child, and a profound insight into the juvenile mind, vividly portrayed.
Mr. Peterson is the well known author and pastor of South Dakota.
Order several copies today.
MEADOR PUBLISHING CO.
324 Newbury St., Boston, Mass.



THE *Complete, Concise* AUTHORITY

This is the authoritative work that ministers and serious-minded laymen have long sought. Based on sound Protestant scholarship, it is the complete one-volume Commentary.

THE *Abingdon* BIBLE COMMENTARY

Actually, the *Abingdon Bible Commentary* is a condensed Bible Library—five helpful, fact-filled books of over 1400 pages within a single binding. The five titles are: *Articles on the Bible as a Whole; Articles on the Old Testament; Commentary on the Books of the Old Testament; Articles on the New Testament,* and *Commentary on the Books of the New Testament.* This great work was edited by three nationally recognized men—Edwin Lewis, David G. Downey, Frederick Carl Eiselen, assisted by more than sixty famed associates.

At all Bookstores
ABINGDON-COKESBURY

Order from Your Bookseller
*Enclosed find $_____. Send me the ABINGDON BIBLE COMMENTARY.
_____Regular Edition, $7.50
_____Thumb-Indexed, $8.25
NAME_____
ADDRESS_____
CITY_____STATE_____
Please add Sales Tax if applicable in your State

ference could not be expected to seat delegates from a group which had refused to accept an invitation to join the Brazilian Evangelical Conference.

And So Forth

The Brazilian Roman Catholic hierarchy has launched a national crusade called the "Legion of Decency." The campaign will deal with the press, movies, theaters, radio and beauty contests. It will combat sensationalism in the press and attack gambling (which is forbidden by law).

The centenary of the birth of Ruy Barbosa, great orator and jurist, pioneer of Brazilian democracy and author of separation of church and state in this country, was celebrated last month. Ruy Barbosa sacrificed political opportunities, even the chance of becoming president, because, as a liberal Catholic, he opposed the political pretensions of Rome and the dogma of infallibility. He sympathized with Protestantism and cooperated with the Y.M.C.A.

Speaker at the great public meeting sponsored here by several Protestant denominations on Universal Bible Sunday was Prof. Flaminio Favero of the University of São Paulo, one of Latin America's greatest authorities on legal medicine and a lay preacher of much influence even outside Protestant circles.

JOÃO DEL NERO.

Southern Baptist Invasion?

Choice of San Francisco as Convention Site for 1951 Indicates Trend

SAN FRANCISCO, Dec. 26.—The decision of the Southern Baptist Convention to meet in this city in 1951 marks the end of a century in which California has been assumed to be Northern Baptist territory. Two years ago the state's Southern Baptists tried to get a commitment to have a convention in California, but without success. The convention was apparently unwilling at that time to make such a definite and open challenge to the Northern Baptists. Now, however, the step has been taken. What the consequences will be no one can say. The Southern Baptists have a strong case for establishing themselves here in the fact that many of their members came to this state during the war and have not been happy in Northern Baptist churches. The Southern Baptist Convention may well argue that if it officially enters California it will be doing so because many of its members have insisted on bringing their church with them into their new place of residence.

Northern Baptist Policies Affected by Move

For some time the policies of the Northern California Baptist convention, affiliated with the Northern Baptist Convention, have been affected in major ways by the rapid spread of Southern Baptist churches. Often it has felt compelled to recognize local Baptist congregations organized almost in defiance of comity arrangements with other denominations because of the definite threat that if it did not do so those congregations would affiliate with the Southern Baptists. Official statements and proceedings have seldom mentioned this concern, but it has been a constant factor in major decisions. There are now more than 200 Southern Baptist churches in California. Many of them, however, have received aid from the Southern Baptist Home Mission Society, and it could be claimed that their existence was not the doing of the Southern Baptist Convention, since it is not legally related to the missions body.

Gov. Warren Asks for Laws To Curb Lobbies

Largely as a result of the rising protest against the power of Arthur Samish's liquor lobby in Sacramento as revealed in *Collier's* magazine last summer (see The Christian Century for Sept. 7, 1949), Gov. Warren has made a strong bid before the current special session of the legislature for new legislation against lobbies. Churchmen, however, are not too optimistic over the outcome of his request. The special session was called primarily to deal with the situation confronting California as a result of the Nov. 8 vote repealing the 1948 old age pension amendment. Last year's pension administration had scrapped much of the earlier pension machinery.

Denominational Groups Hold Annual Meetings

At its meeting this fall, the Northern California Congregational conference voted to change its annual meeting time to May. This will involve changing the time for association meetings from spring to fall. . . . The Northern California Baptist convention, meeting in Oakland, elected a layman, Wilbur Simons of Redding, to succeed Jesse Parker as moderator. The convention will meet next year in Martinez, with J. P. Hubbard, pastor of Beth Eden Church, Oakland, preaching the annual sermon.

Baptist Church Pioneers In Television

Lakeshore Avenue Baptist Church, Oakland, long known to many as the "radio church" because of its strong radio ministry under the leadership of Harold Geistweit, pastor, is pioneering in the use of television. It has secured the favored 6:30 to 7 p.m. spot on Sunday evenings for its program, which consists of a talk by Dr. Geistweit, sitting informally at a table, while an artist illustrates the talk on a board behind him. A male quartet contributes two numbers during the program.

And So Forth

Dillon D. Throckmorton, superintendent of the Methodist Sacramento district, has been named chairman of the Methodist General Conference's commission to study the field of social action in Methodism.

James H. Woodruff, former associate minister of First Congregational Church, San Francisco, has been named director of promotion in northern California for Church World Service. He will work with the Northern California-Western Nevada council of churches on behalf of the Protestant relief agency.

C. Thomas Patten, husband of Bebe Patten, Oakland evangelist, was indicted Nov. 2 for illegal voting, having had a prior conviction for felony. Former members of Mrs. Patten's church have charged that her husband "bilked" them out of $43,000.

W. EDGAR GREGORY.

Seek to End Sex Crime in Michigan

Prominent Clergymen Are on Governor's Commission—Protest Inactivity in Reuther Assault Case

DETROIT, Jan. 5.—Three prominent Michigan Protestant leaders are on the 21-man commission Gov. G. Mennen Williams has appointed to study the state's growing problem of sex crimes. They are D. Stanley Coors, pastor of First Methodist Church, Lansing; William B. Sperry of Christ Episcopal Church, Detroit; and Prof. Howard Y. McClusky of the University of Michigan, former president of the state council of churches. Chairman is Fr. Ralph M. Richards, director of charities for the Roman Catholic diocese of Saginaw. The alarming number of sex murders in Michigan has aroused the public over the whole problem of care for the mentally ill, in provision of which Michigan ranks 23rd among the states. In a recent sermon Rabbi Benedict Glazer of Temple Beth-El, Detroit, chairman of the Wayne county chapter of the Michigan mental hygiene society, laid the blame for present conditions largely at the door of state legislators "who have voted consistently against appropriations for Wayne county mental hospitals." He described one of the institutions as "a horrible, vicious slum unworthy of a civilized community."

Human Rights Group Protests Inactivity in Reuther Case

A statement commending Atty. Gen. Howard McGrath's reported decision to direct the FBI to investigate the recent attempted dynamiting of United Auto Workers headquarters here has been issued by Rector William B. Sperry, Rabbi Leon Fram, Fr. Clement Kern and Henry Hitt Crane of Central Methodist Church. The churchmen are cochairmen of the citizens' committee for solution of the attempted assassination of Walter and Victor Reuther, a subcommittee of the Michigan committee on civil rights. The statement says, in part: "Life, liberty and property of Detroit's citizens has been placed in constant jeopardy by the fact that the brazen assailants who attempted to murder Walter and Victor Reuther have not been apprehended. . . . Our original apprehensions that the immunity from punishment granted them by failure to make fullest utilization of every investigatory and law enforcement agency our democratic society provides would embolden [them] and encourage others of their ilk has been amply justified by the dastardly plot attempted last Tuesday night. . . . The trained, experienced forces of our FBI directly on the scene is the most powerful deterrent to further violence of this kind."

Women's 'Patriotic' Groups Break Up Peace Ceromony

Detroit's common council chamber became the scene of a potential international incident Dec. 9 when a group of excited women representing various "patriotic" organizations broke up a ceremony in which the council was accepting from the Michigan branch of the Women's Interna-

How do you start a Building Fund Campaign?

If your church is planning a building fund campaign, you'll want to know what to do first . . . how to lay the groundwork for a successful campaign . . . what professional direction can do for you . . . how to select fund-raising counsel.

For answers to questions like these—answers based upon 30 years of professional fund-raising experience—send for your copy of our new booklet *This Business of Raising Money.* Please mail your request on your church letterhead; no obligation.

Ketchum, Inc.

CAMPAIGN DIRECTION

CHAMBER OF COMMERCE BUILDING, PITTSBURGH 19, PA.

500 FIFTH AVENUE, NEW YORK 18, N.Y.

Member American Association of Fund Raising Counsel

Old Truths for A New Day

22 SERMONS ON THE OLD LINE EPISTLES

(FROM ADVENT TO EASTER)

BY O. A. GEISEMAN

Here is timely, powerful, persuasive preaching by one of America's pulpit masters.

Dr. Geiseman speaks from the fullness of real life experiences. He knows people, their problems, heartaches, temptations, strivings—and for each he has a personal word of exhortation and encouragement.

"How to be Strong, Decisive, Victorious"; "How to Be Happy"; "A Cheerful Outlook"; "Is Christianity Worth the Price?"; "How to Overcome Evil"; "Are You Winning the Race of Life?", are some of the compelling themes treated in this inspiring new volume. Each message is a personal challenge to more sanctified Christ-centered living.

If you are looking for preaching at its best, you'll find these twenty-two sermons on the Old Line Epistles most stimulating reading.

At Your Religious Bookstore—Price, $2.50

Concordia Publishing House

3558R S. JEFFERSON AVE. • ST. LOUIS 18, MO.

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
1021-23 ARCH STREET PHILADELPHIA 7, PA.

ALL CHURCH CRAFTS
Studios of George L. Payne
American Productions in
Stained Glass, Lighting
Fixtures, Woodwork,
Altar Ornaments & Tablets
Genuine Carillons
Also Representing
J. Wippell & Co., Ltd.
Exeter • England
English Church Art
Address Inquiries
GEORGE L. PAYNE
15 Prince St. • Paterson 11 N. J.

Church Furniture
FOR EVERY NEED AND BUDGET
Pulpit and communion sets, fonts and lecterns available for early delivery. Chancel furniture, carvings, Bodiform Pews, folding chairs, tables and Sunday School furniture also available.
Write Department 143
AMERICAN SEATING COMPANY
901 Broadway N.W., Grand Rapids 2, Mich.

FOLDING CHAIRS
• IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE
AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

Show You CARE! There's still real need in Europe. A contribution to CARE, 50 Broad Street, New York 4, N. Y., will help send vital food to destitute families overseas. CARE is non-profit, government-approved. From dimes to dollars, donate what you can!

WRITE FOR FREE SAMPLE COPY
The 20th Century Quarterly
which applies Bible truth to today's pressing problems — *interestingly!*
Improved International Uniform Lessons
20th Century Quarterly
407 S. Dearborn St. Chicago 5

tional League for Peace and Freedom a United Nations flag to be displayed at the city hall on the first anniversary of the adoption of the Declaration of Human Rights. The representatives of the city's foreign consulates who were present were perplexed and embarrassed, and quietly withdrew. Under the barrage of boos and cries that it was treason to fly the flag of an agency symbolizing world government which might some day supersede the U.S. government, the councilmen wavered. Finally, however, they accepted the flag and flew it on the designated day. Later a delegation of citizens, including prominent clergymen, called on several of the councilmen to express regret over their vacillation and to interpret the meaning and value of international cooperation.

Methodist Christian Education Conference Attracts Many

The largest registration in its history was recorded by the Methodist Conference on Christian Education when 559 delegates and several hundred visitors attended the Nov. 17-22 sessions at Grand Rapids. In one of the major addresses Prof. Charles W. Iglehart of Union Theological Seminary declared that the church's future task is too gigantic for mere education by precept. "Can we point to our examples for the direction of our youth?" he asked. Other key speakers were Katherine F. Lenroot, chief of the U.S. children's bureau; Harrison S. Elliott, professor of religious education at Union Theological Seminary; and W. A. Smart, professor at Emory University's Candler school of theology, Atlanta. A. J. Walton, professor of practical theology at Duke University, Durham, N. C., was elected president of the conference for the next biennium.

'Permissive' Bus Law Brings Trouble

A group of citizens in Wyandotte, Detroit suburb, have united to protest the refusal of the local superintendent of schools to permit two parochial school pupils to ride on a public school bus along its regularly scheduled route. Under a state law passed two years ago, school boards may permit parochial school pupils to ride on such vehicles provided the buses keep to their regular routes. Superintendent F. W. Frostic contends that the local school board has not decided that such rides are permissible and that until it takes action he must declare them illegal. Similar cases are expected to arise in other communities over the "permissive" phase of the law. Protestant groups have been critical of the law, and have appointed committees to study the situation.

State Catholic Organ Blasts Papers for Quoting Oxnam

The *Michigan Catholic*, official Roman Catholic organ in the state, recently published a scathing denunciation of the *Detroit News* and the *Detroit Free Press* because they printed Bishop G. Bromley Oxnam's Buck Hill Falls statement on communism and the Catholic Church. "Surely it isn't news any more that Bishop Oxnam doesn't like the Catholic Church," said the editorial. The hierarchy's rebuke pointed out that the papers have praised many of the good works of Catholicism in the state. "Is it, then, consistent . . . to reproduce the lies of a discredited bigot that bracket the Catholic Church with Communist foes of liberty and humanity?" it asked. The editorial concluded by reminding the papers that their news story had "vilified the religious faith of 40 per cent of their readers" and praising the *Detroit Times*, a Hearst paper, for omitting the Oxnam statement.

And So Forth

"Old Mariners," oldest stone church in Michigan and oldest church building in Detroit still used for religious services, has just celebrated its 100th anniversary. It is now headquarters for the work of the Episcopal City Mission, directed by G. Paul Musselman.

Walter P. Reuther, president of the United Auto Workers and a member of the Federal Council of Churches' department on the church and economic life, was presented the eighth annual Clendenin award of the Workers Defense League at a dinner in New York Dec. 16.

More than 3,000 persons overflowed Metropolitan Methodist Church Dec. 4 for the Detroit council of churches' 13th annual Christmas carol festival, which brings together many choirs of the city and is looked upon by Protestants as the official ushering-in of the Christmas season. Since its inception, the festival has been supervised by Nellie Huger Ebersole, director of the council's department of church music. Guest conductor this year was Prof. Maynard Klein of the University of Michigan.

At its annual meeting in December, the Detroit council of churchwomen collected 2,500 gifts for hospital patients, for whom it also provides regular chaplaincy service.

Paul Vieth of Yale Divinity School was speaker at the annual meeting in December of the Detroit council of churches' department of religious education. Harold G. Webster, director of the Michigan society for mental hygiene, addressed the annual meeting of the council's social service department, pleading for more adequate care for the mentally ill.

Bishop Marshall R. Reed of the Detroit Methodist area is spending this month studying Methodist mission projects in Chile.

G. MERRILL LENOX.

The Church Roll

Earle Hoit Ballou, acting secretary for China of the American Board of Commissioners for Foreign Missions and formerly secretary of the National Christian Council of China, has been appointed executive secretary of the Congregational Christian Service Committee, with headquarters in New York city.

The United Council of Church Women announces the appointment of two new chairmen: Mrs. Alfred Madison Chapman (Episcopalian) of Washington Crossing, Pa., to the Christian world relations department, succeeding Helen Kittredge; and Mrs. James M. Dolbey (Methodist) of Cincinnati to the public relations division, succeeding the late Bettie Brittingham.

James A. Ryberg, National Lutheran Council news bureau staff writer, has been appointed to the public relations staff of the World Council of Churches' department of reconstruction and interchurch aid, with headquarters in Geneva. Howard Schomer of the Congregational Christian Churches, at present teaching in the Prot-

estant community at Le Chambon, France, has been named extension secretary for the same department. He will develop closer fellowship with Protestant groups in France, Belgium, Italy and Spain.

Stewart G. Cole, for six years executive director of the Pacific Coast Council on Intercultural Education, has been named to head the western division of the National Conference of Christians and Jews' educational commission. The Pacific Coast Council will hereafter function through the N.C.C.J.

Elisabeth Schmidt becomes the first woman to be ordained by the National Synod of the Reformed Church of France. The synod voted at its latest meeting to permit the ordination of women "in special cases." Miss Schmidt has been in the service of the church for 14 years.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Fame Is the Spur (British) *Drama.* What begins as concern for betterment of working class to which he belongs changes to personal ambition as British Labor politician climbs the road to success (1880-1940). Hero is inevitably associated in audience's mind with Ramsay MacDonald. A *sober,* slow-moving, episodic film, *significant* in its probing into the working of politics in a democracy and into the wellsprings of man's actions. Poses the same problem of integrity of political leadership as does "All the King's Men," but on a different level. M,Y

The Inspector General (War.) *Comedy,* with occasional musical ditties, adapted from Gogol play about illiterate, bungling medicine show helper who is mistaken by grafting village officials for Napoleon's investigator who will report their evil doings. He is cajoled, feted, plotted against, but eventually turns mistaken identity to good account. If you like the frantic antics of Danny Kaye, you will enjoy this. *Overlong, but often rewardingly comic,* mainly in visual humor reminiscent of Chaplin. M,Y,C

Prince of Foxes (Fox) *Melodrama.* Sent by Cesare Borgia to undermine small duchy as prospective victim, self-made lieutenant is himself overcome by the goodness he finds there, stays to lead in defying the tyrant's forces, gives himself up to torture in vain effort to save the defenders, suffers much but lives to get revenge and the hand of the widowed duchess. Set against magnificent Renaissance backgrounds (the film was made in Italy), historical romance is interesting but ponderous in manner, broad in sweep, anachronistic in much of dialogue. *A stupendous effort.* M,Y

That Forsyte Woman (MGM) *Drama* based on first novel in Galsworthy's Forsyte series. How impoverished lady weds stuffiest member of the stuffy, wealthy Forsyte clan, after unfortunate love affair with young architect finds happiness with artist, black sheep of the family. Some of the novel's social satire comes through in this *lushly set,* technicolored period piece. But the characters seem more puppets than people, and emphasis is entirely on the lovely lady's sufferings—in a woman's-magazine sort of way. M,Y

BEST CURRENT FILMS

For Family: Christopher Columbus, Come to the Stable, The Great Dan Patch, Ichabod and Mr. Toad, Jolson Sings Again, Louisiana Story, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: The Affair Blum, All the King's Men, The Doctor and the Girl, Everybody Does It, The Fallen Idol, Father Was a Fullback, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Pinky, Quartet, The Quiet One, The Red Shoes, She Wore a Yellow Ribbon, Symphonie Pastorale, Task Force, The Window. 1-18-50

"The supreme devotional classic possessed by the Christian Church."—Dr. Lynn Harold Hough

The Private Devotions of Lancelot Andrewes

Translated by John Henry Newman

IN THESE TIMELESS DEVOTIONS, rich with the splendor of the King James Bible, full of truth and meaning for today, the worshiper will find a guide to personal communion with God. Written over 300 years ago, they offer prayers, litanies, and meditations which are among the most beautiful and devout known to the ages.

THE CONTENTS

Preparation: *Times of Prayer—Places of Prayer—Circumstances of Prayer*
Order of Matin Prayer: *Litany—Confession—Commendation*
Order of Evening Prayer: *Meditation—Confession—Commendation*
Course of Prayers for the Week: *For each day, under the five acts of Confession, Prayer for Grace, Intercession, and Praise*
Additional Exercises: *A Deprecation—A Litany of Deprecation—Forms of Intercession—Meditations—A Preparation for Holy Communion*

"I certainly rank it with *The Imitation of Christ,* and in some ways it is more penetrating, because Bishop Andrewes lived *in* the world."—*Dr. Thomas S. Kepler.*

Pocket Size $1.25 at your bookstore

Abingdon-Cokesbury Press

ALL SPONSORS OF TOURS AND TRIPS

PROTECT YOUR GROUP WITH OUR MEDICAL EXPENSE ILLNESS AND ACCIDENT BENEFITS

Hundreds of travel groups have been insured under this policy. It is designed to meet your needs.

Write Today for Details—No Obligation

- Maximum Benefits for All
- Prompt Courteous Service
- Very Low Cost

BROTHERHOOD MUTUAL LIFE INSURANCE COMPANY
BROADWAY AT WAYNE FORT WAYNE 2, INDIANA

You carefully follow the weekly issues of The Christian Century. Perhaps you think its circle of influence should be enlarged. Why not give a subscription to your doctor and ask him to place it in his waiting room? Send only $2.00 for a six-months introductory subscription.

Name.....

Street.....Zone.....

City.....State.....

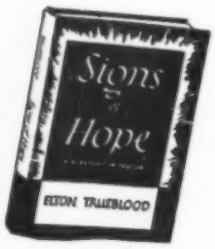
MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

The man who coined the phrase **"Predicament of Modern Man"** now gives us —

ELTON TRUEBLOOD

SIGNS OF HOPE

In a Century of Despair



ELTON TRUEBLOOD'S dollar books are more than phrase-makers, they are thought-provokers whose hallmark is the making of a big and dominating idea in religious thinking concrete and vital for the present day. Moreover they are religious books that appeal to laymen, who haven't as much time to read as ministers, because they "get to the point" at once, and in about two hours give them the nub of what is going on in the Christian church today.

In these days of almost unrelieved darkness can be found signs pointing to a new dawn and hope for the future. In his new book, Elton Trueblood deals with these signs in a manner that is stimulating, refreshing and, above all, practical.

Among the signs Dr. Trueblood discusses is the ecumenical movement and the work done by the late William Temple. Others are the new theology, the emergence of lay religion and the growth of redemptive societies. He shows that these are invigorating forces in the Christian religion today and how those who work to further their development are early Christians just as those of the first century were.

Dr. Trueblood has written a book for the young who have grown up in days of disillusion barren of hope, and for their elders who have seen their youthful hopes destroyed by the times through which they have lived.

A book not to be missed by those who have read any of its predecessors:

THE PREDICAMENT OF MODERN MAN
FOUNDATIONS FOR RECONSTRUCTION
ALTERNATIVE TO FUTILITY
THE COMMON VENTURES OF LIFE
Each $1.00

Get the new book today for one dollar

Also published today

SPEAK FOR YOURSELF, *by Jessica Somers Driver* **$2.75**
INTRODUCTION TO THE DEVOUT LIFE *by Saint Francis de Sales; edited and translated by Msgr. John K. Ryan* **3.00**
THE ATONING LIFE *by Henry Sylvester Nash* **1.00**
THE BEST OF JOHN A. HUTTON *edited by Edgar DeWitt Jones* **2.00**
ADDRESSED TO CHRISTIANS: *Isolationism vs. World Community by Floyd H. Ross* **2.00**
(see ad on page 89)

at your bookseller

HARPER & BROTHERS
New York 16, N. Y.

1950